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THE PHILANTHROPIST,

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For the Philanthropist.

TO JOSHUA L. WILSON, D. D.

Dear Sir—

Ever since our late Synodical discussion, I have felt a desire to hear from your eloquent tongue or read from your able pen an exposition of the command, "Thou shalt love thy neighbor as thyself." There are two points, particularly, on which I would like to have your views.

1st. Who is my neighbor?

On this question I think I might anticipate your answer. Our Divine Master was certainly competent to the task of expounding his own laws. And, if I do not greatly mistake his meaning in his expositions of this, he has taught us that even the Jews and Samaritans were neighbors. And if they with all their gall-like animosities which had been embittering for ages—if they were neighbors, who are not? If they were neighbors, surely every man is my neighbor, and I am commanded to love every man as myself. Am I not correct? Then passing by the question whether I can love a man as I do myself while I am taking or withholding from him and his children their liberty, there is another point on which I would like to have your views. Apart from the fact, "that God is the Lord, and our God and Redeemer,"—is not his service a *reasonable* service? Do not his laws *generally*, and his moral laws *always* commend themselves to our reason? Now what is the reason for the commandment, "Thou shalt love thy neighbor as thyself?" I am not required to love the brute as I love myself. Is not the reason this, the brute is by nature an inferior being? I am commanded to love God supremely, more than I do myself; even with all my heart, and soul, and strength, and mind. Is it not because God is far above men? Far more excellent? If then, I should love God more than I do myself because he is in his nature above me, and the brute less than I do myself because he is by nature beneath me, am I not required to love my neighbor as myself because he is by nature my equal? If so, is not the doctrine of natural equality as set forth in the Declaration of Independence the very doctrine which lies at the foundation of the second table of God's law? The basis on which the whole superstructure rests? And by assailing the one, do we not assail the other also? If, for instance, I were to say that "the Declaration of Independence is a political farrago, got up for effect, which is not true, and never has been true, and never can be true," and thus deny the doctrine of natural equality, would I not strip of its reasonableness the commandment, "Thou shalt love thy neighbor as thyself?" And would I not at the same time contradict the doctrine inculcated in such scriptures as these? "If I despised the cause of my man-servant, or of my maid-servant when they contended with me, what then shall I do when God riseth up?" "And when he visiteth what shall I answer him?" "Did not he that made me in the womb make him?" "And did not one fashion us in the womb?" "The rich and the poor meet together, the Lord is the maker of them all." "Have we not all one Father? Hath not one God created us?" "Why then do we deal treacherously every man against his brother?" "The Lord looketh from Heaven, he beholdeth all the sons of men, from the place of his habitation he looketh upon all the inhabitants of the earth, he fashioneth their hearts alike." "He hath made of one blood all nations of men for to dwell on all the face of the earth." Do not these passages teach the doctrine of natural equality as taught in the Declaration of Independence? And if so, ought we not to take heed how we bring a railing accusation against the Declaration, lest we bring it against the Bible also?

I am truly, yours,

HUGH L. FULLERTON.

For the Philanthropist.

TO THE REV. GEORGE JUNKIN, D. D.

Dear Sir—

I have been spending some of my leisure hours lately in reading the works with which you have favored the public. And although it would, perhaps, be too much to say of them, or any human productions of their extent, that I concur in all their sentiments, yet I can truly say, that in my opinion they abound in rich thoughts, clearly conceived, and happily expressed. I was particularly well pleased with a sentiment in your late inaugural address. I have not the address before me at present—but believe the words containing the sentiment were these: "The Bible is the great charter of human liberty." O, sir; at such a time as this, when our land is a great battle-field on which liberty and slavery are grappled in a death-struggle, I hail the announcement of such truths with joy; especially when it is made by those endowed with the influence which it is your honor and privilege to possess and exert. But there is one thing that moderates my joy. I have seen enough of human nature to convince me that men can fritter away the most sublime and precious truths, so as to make them mean little or nothing, when it suits their inclinations. And perhaps some may do so with this. To prevent it, if possible, let us hold it up to view and mark well its import. "The Bible is the great charter of human liberty" Would it not be strange if it were not? It throws its protective arm around my life, my reputation, my property, would it not be strange if it did not guard my liberty also?" "Charter of *human* liberty." To whom does the word *human* refer? To the whole family of man? or only a part? Are all men 'human' beings? Then all men have a charter to liberty! A charter written in heaven and bearing the seal and signature of the Most High. But does the word 'human' only cover a part of our race? Then what part? Who are the privileged class? Shall we be told that they are *white* men? Then have the millions of colored men in Africa and other parts of the world, no charter to liberty? Free, indeed, they may be, but God has given them no right to be free? Why then should the African slave trade be denounced? If Africans and other colored men have no right to freedom, are they not lawful plunder for all the nations of the earth who are blessed with a white skin? The Bible charters the liberty of *white* men. Then how *white* must *I* be before I can claim it as a charter for mine? And if by disease, or exposure to the sun I lose my whiteness, does my right to liberty go with it? How dark must I become before I shall be compelled to sit down in despondency, exclaiming, "the Bible is to other men a charter of liberty, but it charters none to me?" No sir, I am persuaded that any man of common sense who looks at the matter a moment will reject the idea that the Bible is one thing to colored men, and another to the white man; that it secures to some a monopoly of liberty on account of their color.

The question returns—if the Bible is the charter of liberty only to some men, who are the privileged class? Shall we be told that they are free? But alas! in this changing world it often happens that the free of yesterday are the enslaved of to-day. When they lose their liberty, do they lose their right to it? When a man strips me of my freedom, does he take away my *charter* also? Why, what is the charter worth if I cannot plead it as a bar against oppression? What is it worth, if I must necessarily lose it at the very moment when I need it?

And besides, sir, on this supposition what a strange book the Bible must be! How it ministers to the convenience if not to the lusts of the enslaver of men! He reads one page and exclaims, "blessed book! it is the charter of my liberties!" He reads another and exclaims, "blessed book! it is my warrant for stripping my slaves of theirs." Far different is the aspect it bears to the enslaved. He hears one page read and cries out, "The Bible gives my master a right to his liberty." He hears another and exclaims, "alas! it gives him a right to mine also."

Can these things be? Does this sacred fountain send forth "sweet waters and bitter?" Does this "true vine" bear sour grapes among its Eschol clusters? Is the Bible "yea and nay"? Like electricity, negative and positive? Surely not. And I hope dear sir, that the next time you publish the noble sentiment referred to, you will guard it against all perversion. That you will say plainly, "all men are human beings." That as the Bible offers "common salvation" to all—so it charters liberty to all. And that the lightnings of Sinai will smite the man who dares to violate this charter by taking or withholding from any, the liberties unforfeited by crime.

And is there not one thing more you can do for the cause of human liberty? From time to time you have young men under your care, who are training for the gospel ministry. They will feel through life, the influence of the principles now inculcated, and will exert that influence upon others. Will you declare in their hearing that "the bible is the great charter of human liberty?" Will you not tell them also that the minister who pleads that Bible as a sanction for slavery is a slanderer of the blessed book? That he is unworthy of his office? And that the judicatory to which he is amenable is shamefully remiss in duty if it rejects or refuses to discipline him for his sin? But also, uncontradicted rumor charges you with declaring in open Presbytery, that the Bible sanctions slavery. Is it not a slander? And did you not intend to tell the world that it was a slander when you published the glorious truth—"the Bible is the great charter of human liberty"?

Truly, yours,

H. L. FULLERTON.

For the Philanthropist.

Loydsville Jan. 30th, 1842.

DR. BAILEY,—Thomas Campbell's exposition of Bible slavery in your last paper, to my understanding, is one of the most absurd compounds with which I have met. There is no proposition concerning God more demonstrable, than that he is unchangeable. Scripture and reason alike declare it. That which was truth in the days of Abraham is truth now.—Man might not have perceived it, but still it existed, nor could it escape the searching eye of Deity. God therefore could have authorized nothing then which he does not authorize now. Morals are as unchanging as the laws of nature: each has God for its author. When a sun beam shall cease to give light, when a river shall flow up hill, then shall an act be a virtue to-day and a curse to-morrow. Yet Mr. Campbell tells us that according to the Bible: "To have and to hold servants as purchased and permanent property is divinely permitted; yea actually granted to Abraham and his offspring;" and that the doctrine that man cannot hold property in man: "is an express contradiction of the holy scriptures" Now the property principle is the vital element of American slavery. If God authorizes man to hold property in man, truly he is the father of American slavery. Our slavery is no more, and it is no less. It has no adjunct and no consequent that is not consistent with the rights of "purchased and permanent property." A man may dig his earth when he pleases, cut his timber at pleasure, and kill his hogs when they are ready for the market.—These are only the rights of "purchased and permanent property." The veriest slaveholder claims no more. And yet strange to tell, this learned divine, with a remarkable modesty, says: "we may justly and reasonably conclude that in proportion as christiany and truly moralized humanity prevail, it [American slavery] will go down." Now look at the daring inconsistency! To hold property in man is authorized by God in the Bible; but, "truly moralized humanity," is to put it down, not to destroy its improper adjuncts and leave the thing authorized by God in its primitive purity. A strange divinity indeed, that moralized humanity is to overthrow a sacred Bible institution! That man, mere moral man, is to become better than God!

Mr. Campbell ought to know that the Bible must be defined upon principles of common sense. It may rise above reason: it must never fall below it. If the Bible is the word of God, it can never be corrected by *moralized humanity*. Christianity, if divine, is perfect without the adjunct of moralized humanity.—Galileo was imprisoned and well near lost his life for asserting that the sun stood still, and modern Geologist, have been pronounced infidels because the facts of geology did not correspond with the scripture interpretations of some very wise divines. But the annunciation of infidelity in the case of Galileo did not move the sun from his accustomed resting place, nor did a sensible decree of more modern divines change the solid state of the earth. Cyrus McNeely, a very modest divine, in accordance with the principles of common sense, has concluded that "man cannot hold property in man," but Mr. Campbell whose learning has bewitched him, has concluded that the Bible may and does contradict common sense. And what is to be the result? If we are to take Mr. Campbell's word for it, the Bible is not the word of God, any more than it would have been, had it said the sun revolves around the earth, or that the world was made as it now is in six common days. The interpretation that shall be given the Bible may properly rest with divines, but the belief of mankind, on subjects cognizable by their reason, is beyond the control of clergymen; and common sense laughs at the idea, that according to the laws of nature or of nature's God, man can be the property of man.

According to Mr. Campbell, one Israelite could buy another Israelite, because he waxed poor. On a parity of reasoning one American could, by the law of God, justly buy another American citizen, because he waxed poor, or in fact a rich negro or stranger might do it. What pity the framers of the late bankrupt law had not thought of this most scriptural way of disposing of our bankrupts. No doubt it would have cheered and warmed their heartes to know they were to be dealt with precisely according to the law of God. I recommend Mr. Campbell's scriptural plan for all who have waxed poor, and they are not few, to the consideration of Congress. Will not Mr. Campbell back it with his memorial?

The interpretation of Mr. Campbell of the sin of Ham in looking on his father's nakedness is equally ridiculous. The unchangeable God will punish the same crime in all ages alike.—With him there is no variableness or shadow of turning, and who does not smile at the idea that the posterity of a young man in the present day, for numbered generations, would be condemned to be the slaves of slaves because their father had looked on his father's nakedness, especially if the father had got drunk and kicked off the cover? Truly this would be, "the fathers have eaten sour grapes and the children's teeth are set on edge" with a vengeance. I believe Newton on the Prophecies regards the expressions of Noah concerning Canaan a simple prophecy, equally unconnected with the crime of Ham and Noah's unfortunate and criminal drunkenness.

Yours for man,

ELI NICHOLS.

For the Philanthropist.

Marlborough, Jan. 17th, 1742.

DR. BAILEY,—The hope which I looked for a noble expression of principle in the address of the Liberty Convention was in part changed to regret and disappointment when on the receipt of that document, I observed in it two fatal concessions to slavery. I say fatal because I consider they compromise those great principles upon which the anti-slavery enterprise is based, and in the faithful application of which we can alone give permanency to the reform we are laboring to effect. You will readily perceive that I allude to those portions of the address which offer a guarantee to slave labor, and in which a concurrence is expressed with the constitutional provision for the reclamation of slaves. If we consider slavery to be wrong under all circumstances, why offer to sustain it by legal protection? Are we not bound to withdraw all protection from it?

Did there exist within the borders of our country an organised band of marauders, who trafficked in the dead bodies of their victims and who claimed that their business was "consistent with sound expediency, and moral and religious obligation;" would the Liberty Party offer to secure to their trade "a fair measure of legislative regard and protection?" If we extend to the slaveholder our aid because he deems his business just, we must protect the murderer for the same reason.

Further: does the Liberty Party intend to sanction that part of the U. S. Constitution which makes it obligatory upon the citizens of free states to catch the slave who has escaped from his master? will it not seek to amend it?

What more will slavery require of the Liberty Party than protection to her labor and the restoration of her fugitives? This granted what part of the Declaration of Independence will the party stand upon? Just so much as did the framers of the Constitution, when by their compromises they gave a practical denial to all its self-evident truths. Most of the evils of which the address complains have grown out of that compromise. They are its legitimate offspring. How then can we take this imperfect instrument for our guide, and eradicate its own evils. These concessions too look like a total abandonment of the slave. With the various objects specified in the address by which the interests of free labor may be advanced, such as the opening of Foreign ports to Northern productions &c. the removal of slavery from the District and Territories, the repeal of those laws which oppress and degrade the colored man, I heartily coincide. They are noble objects. But if the labors of the party are to end here; if it does not strike at the odious features of the constitution by which northern citizens are compelled to become slave catchers, or if a membership with the party will preclude any action with view to that end, I cannot join its ranks. I go for more extended action. I adopt the language of the address, which declares that the honor, the welfare, the safety of our country imperiously demand the absolute and unqualified divorce of the government from slavery. But I ask, will the government be divorced from slavery while it stands sentinel over her and catches deserters and employs its army to protect and defend her? I will go further than the address, and say that the honor, the welfare, the safety of our country require us to alter our constitution. And further, if this is impossible, if the good it contains can only be preserved in connexion with the bad, then are we under the highest obligations to abolish it. Our forefathers laid its foundations in the quicksands of despotism; we must remove it to the rock of liberty if we would preserve our country from ruin.

If as a moral agent I cannot protect slavery in any manner whatever, the framers of the Constitution could not place me under any such obligation. The compact they made I repudiate, and am bound by the laws of God to go counter to it.

E. BROOKE.

For the Philanrhropist.

Report of the Executive Committee of Green Plain Association, Clark Co. Ohio.

The field of labor in which Abolitionists have engaged is one of vast extent and interspersed with innumerable obstacles, the result of which involves consequences, momentous to mankind. To combat these successfully, individual energetic moral action must be maintained. The superstructure of human rights must be based on the broad and immutable foundation of truth, to resist the *ecclesiastical*, *political* and *civil* invasions, which assail and threaten its extermintion. Those who have enlisted in the cause of suffering humanity will need the whole panoply of christian armor, "to be able to stand in the evil day, for we wrestle not with flesh and blood but against principalities and powers, against spiritual wickedness in high places." A large part of the inhabitants even in the nominally free states of this enlightened republic, are (on account of color) banished from our schools, deprived of the legal right of protection for their persons or property; hence the frequent occurrence of mobs, instigated and upheld by public sentiment. Tyranny and oppression are stalking abroad in our land, and with high handed injustice, usurping and prostrating in the dust, that "liberty which is enthroned in the heart of man, is the boon of his Creator and the priceless jewel of his life."

Against such aggressions, petitions should be wafted by every breeze to the Legislative halls of this nation, until the representatives are convinced that the unslumbering advocates of justice, like the importunate widow, will not cease to cry aloud, until the welkin shall resound with shouts of liberty. The press must be supported, pecuniary aid is requisite to keep this great moral engine in motion, and as all the mechanical principles are essential, and mutually dependant upon each other to produce a great amount of force; so each one that has embarked in the Anti-slavery enterprise, should consider himself an agent (however limited in this sphere of action) responsible for the performance of some function, involving the harmony and combined force of the whole machinery. This feeling of personal responsibility would result in an increase of vital energy, and produce an equilibrium of physical energy, by removing the burden from the comparatively few active laborers. Some measures should be adopted to secure a constant and permanent fund. Let the farmer annually appropriate as sacred to liberty, the products of a portion of ground, the mechanic a part of his labor, and females can ply the needle. Those like small tributaries will gradually increase the fund, but ought not to preclude larger donations. A sacrifice of personal ease and luxury will be indispensable to the performance of duty, under many circumstances, but what is a temporary sacrifice, when compared with the privation of every right that renders life valuable, joined to the infliction of cruel scourgings and heart-rending anguish? Elizabth Heyrick who was the first to publicly advocate immediate emancipation, says, "Too much time has already been spent in declamation and argument, in petitions and remonstrances against British slavery. The cause of emancipation calls for something more efficient, more decisive than words. It calls upon the real friends of the poor degraded and oppressed African, to bind themselves by a solemn engagements, an inviolable vow, to participate no longer in the crime of keeping him in bondage. It calls upon them to wash their own hands in innocency, to abjure forever the miserable hypocrisy of pretending to commiserate the slave whilst by purchasing the productions of his labor they bribe his master to keep him in slavery. The great apostle of the Gentiles declared he would 'eat no flesh whilst the world stood, ratherthan to make his brother offend.' Make a similar resolution respecting West Indie produce. Let your resolution be made conscientiously and kept inviolably, let no plausible arguments which may be urged from without, no solicitations of appetite from within, move you from your purpose, and in a few months, slavery in the British West Indies will be annihilated." And the same course of uncompromising fidelity to principle would speedily abolish American slavery. In order to present our views in as tangible a form as practical, we propose for your consideration the appointment of the following committees. At a suitable time for preparing petitions, let them be entrusted to a committee, each individual of which will feel bound to appropriate a day for obtaining signatures. One to visit colored people that they may be stimulated by a word of counsel in season, to rise above the physical and moral degradation into which oppression had sunk them, whilst the prejudice resulting therefrom has placed them but little above the brutes; verily this great iniquity demands reparation at our hands. The origin and progress of the Anti-slavery enterprize would be an interesting subject for investigation.

At no period since the commencement of the struggle between liberty and slavery, has the call to efficient action been more imperious than at the present time, for notwithstanding the dark clouds of prejudice and oppression, and the anathemas which are hurlded from every quarter of the satanic empire! Anti-slavery publications have an extensive and increasing circulation throughout the land. And as it is by moral suasion alone, and not physical force we would seek to demolish every barrier, let each individual be entreated, in the name of bleeding humanity, to lend his impetus to keep the ball a rolling; and trusting with unwavering confidence in the omnipotent arm of power, and the justice of our cause for success, may we renew our pledges of faithfulness, until the guardian angel of humanity shall unfurl the bright banner on which is inscribed universal freedom, and liberty shall be proclaimed throughout all the land unto all the inhabitants thereof.

Signed on behalf of the Society.

JOS. H. DUGDALE.

Feb. 18th, 1842. Cor. Secretary.

(The National Standard will please insert the above.)

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DR. BAILEY—The above report was presented to our Association and the suggestions spontaneously acted upon. The clause suggesting an appropriation of time to labor specifically for the cause of suffering humanity, after an animated and interesting discussion, was disposed of by a considerable number of men and women volunteering their names, and it was proposed that the farmers dedicate a portion of their soil to liberty, and the proceeds to be used for the promulgation of anti-slavery truth. What thinkest thou of an abolition *cornfield* or a potatoe patch? and even a bed of onions reared by the assiduous application of *little boys* and *girls* whose hearts would throb with delightful emotions while working for the slaves? Perhaps this may look like a *diminutive* business in juxtaposition with the *gigantic movements* of the age.

While the people are well nigh galvanized with the startling devolopments made in the great National council chamber, and the voice of the invincible Adams reverberates from mountain to valley, and a blast greater than the noise of seven trumpets from the 5000 assembled in Faneuil Hall to read and welcome the writing from Father Mathew, O'Connell, and the 60,000 Irishmen, to the Irishmen in America, and amidst the general enthusiasm, National and geographical lines and boundaries forgotten, the friends in the isles of the sea are recognized as "kinsmen and clansmen and countrymen."—State Conventions are making *powerful* and *emphatic* appeals, their addresses revealing to the common mass, statistics of the ruinous encroachments of the slave power. And in view of such a cavalcade of moral power for the overthrow of the vilest system of tyranny that ever upheaved itself in the face of the sun, shall we now look down from this sublime height to the ploughs, hoes, spades and shovels, aye, and scissors and needles too? Some of us are poor, will our little pittance avail any thing? Shall we not let the donors of 400 to 500 dollars per annum keep the ball in motion?

> "What if the little rain would say,
> So small a drop as I
> Can ne'er refresh those thirsty fields,
> I'll tarry in the sky!"
> What if a shining beam of morn
> Should in its fountain stay,
> Because its feeble light alone
> Cannot create a day?
> Doth not each rain drop help to form
> The cool refreshing shower,
> And every ray of light to warm
> And beautify the flower?

Spring is just approaching. Let some nominal associations be resusitated and manual labor companies be organized, and many a dollar will be obtained that otherwise would be lost, and a good influence will be excited in the community around us. We have commenced, both women and men. We kindly say to others, go and do likewise.

Affectionately your friend,

JOS. H. DUGDALE,

For the Philanthropist.

FREE LABOR.

Dr. Bailey—I have just returned from attending a Convention held at Newport Wayne Co. Indiana, for the purpose of adopting measures, for encouraging the growth and manufacture of articles by free labor, and supplying ourselves therewith; so that we may not be partakers of other men's sins, by consuming articles produced by the unpaid toil of the slave. Thus keeping the dreadful machine in operation. The meeting was large and resulted in forming a free labor association. A large majority of the people in attendance signed the constitution. The several articles were well drawn up to produce effect. Some at first appeared to think that a separate organization for that especial purpose was unnecessary; but it was argued and clearly shown, that as it was admitted by all true abolitionists that the only way to abolish the slave trade was to destroy the market for slaves, so the most effectual way to abolish slavery would be to close the market for all articles produced by slave labor. That the present was a most propitious time for such exertions to take effect. That there was a pretty clear prospect that the article of cotton which had hitherto made so large a part of our exports, would in a very few years be excluded from foreign markets, and that every lover of his country should be awake to the danger of slaveocracy, that Boa Constrictor of the South, throwing his folds over us by forming an alliance with the wealthy aristocracy of the North, and by glutting our market with fabricks from slave grown cotton to the exclusion of others, bind the chains of the slave more securely, and csuse us also to pass under the yoke. At present those southern patriarchs declaim almost to madness against a tariff. Are they so blind as not to see that they will when shut from the European market need a tariff more than we? I do not believe it; but they would gladly get the North to fix one apparently against their will, that it may be harder to be removed when they come to need it. From the most accurate observation and reflection that I am capable of, it is my decided opinion that it is the interest of every friend of his country to use all his energies to open and to keep open every channel of trade, whereby we can supply ourselves with articles produced by free labor, and to close as far as in our power, all markets for the products of unrequited toil. This is one of the means which I am persuaded may be used with great effect in the anti-slavery cause, I would not depend on this alone, to starve down the monstrous "peculiar institution;" neither would I depend upon preaching, lecturing or voting it down, but I hold with using all these and as many more moral appliances as we can bring to bear on the iniquitous monster, for this is a work in which Adam Clark's directions for keeping up our energies is perfectly applicable. He says, "you cannot have too many irons in the fire, keep them all a going, poker, tongs and all." Let every one work in the way he may think he can do the most toward felling the monster, and the more ways the better, for every one will have effect and down it must come, and when down it must not only be bound down, but watched to prevent it ever rising again.

One word more to my brother abolitionists; it is what good old Jacob said to his children when they were going to seek bread, "see that ye fall not out by the way." Thine in unwearied toil for the slave.

ISRAEL FRENCH.

From the New York American.

EX-PRESIDENT ADAMS.

> "He did look far
> Into the service of the time, and was
> Disciplined of the bravest."
>
> *All's well that ends well.*

> A good old man, how well in thee appears
> The constant service of the antique world,
> When service sweats for duty, not for meed!
> Thou art not for the fashion of these times
> Where none will sweat but for promotion;
> And having that, do choke their service up
> Even with the having. It is not so with thee.
>
> *As you like it.*

For some weeks past we have heard this venerable gentleman spoken of by rude members of Congress, and the more vulgar of the public presses, in terms of courageous insolence; and for the faithful exercise of public duty, he has been arraigned before the House of Representatives, on the charge of "subornation of perjury and high treason." This base attempt of the trembling slaveholders to destroy the right of Petition, sustained as it was by their tools from the North, the professed lovers of the largest liberty, has failed, only from the resistance it met from the fearless and eloquent defender of his country's rights. He stands among us the glorious relic of a past age, bending beneath the weight of three-score years and ten, but with an eye undimmed, and his mental strength unabated, devoting the evening of his life to maintain those liberties which in early youth he assisted to establish. It will be interesting to compare the opinions expressed by our *modern patriots* of Mr. Adams' character with those entertained of him by the Father of his country. Mr. Marshall, in the resolutions which he offered as the mouth-piece of a southern caucus, declared that the ex-President "might well be held to merit expulsion from the National Councils, and that the House deem it an act of grace and mercy, when they only inflict upon him the severest censure."—This, continued those resolutions that died in their birth, a wretched abortion, but whose infamy shall hang like a cloud upon the fame of their supporters—"they hereby do, for their own purity and dignity (alas! for our immaculate Congress)—for the rest they turn him over to his own conscience and the indignation of all true American citizens."

In the debate which ensued upon this outbreak of impotent malice, Mr. Wise dared to call the faithful servant of his country, "a black hearted traitor," and to declare with the most unblushing impudence, in the Hall of Representatives, where he was even then defending single-handed the right of petition against a host of foes, that "the gentleman was politically dead, dead as Burr, dead as Arnold—the people would look upon him with wonder, would shudder and retire." Turn we from these degenerate times and these ravings of men who would offer our dearest liberties upon the altar of slavery, to the days that followed our Revolution, and the calm and earnest words of Washington, of whose discrimination and foresight the letter we are about to quote, (it is one not to be found in Sparks' collection,) written to the elder Adams on his election to the Presidency, is remarkable proof, and especially interesting to us of the present generation, who, while we think of Washington as belonging to past history, are permitted to witness in the evening labors of "the old man eloquent," the fulfilment of his striking predictions of the future usefulness of his early friend. "The public," he wrote nearly half a century ago, "more and more as he is known, are appreciating his talents and worth, and his country would sustain a loss if these were to be checked by over-delicacy on your part." What a blush for the degeneracy of his countrymen would have mantled on the brow of Washington, could he have foreseen that when his anticipations of Adams' services were more than accomplished, and not his country alone, but the world were more and more appreciating his talents and worth, these should be attempted to be checked not, as he then feared, by the over-delicacy of a father, but by a vote of the House of Representative, intended "to turn him over to the indignation of all true American citizens."

When at length the hand of death shall stay his course, and silence forever the voice so true to Liberty and so terrible to its foes, then will our countrymen, regarding his memory with affectionate reverence, realize the loss they have sustained—a loss, the possible contingency of which for a few years in the morning of his life, Washington thus earnestly endeavored to prevent:

J. J.

Monday Feb. 20, 1807.

"Dear Sir—I thank you for giving me the perusal of the enclosed. The sentiments do honor to the head and the heart of the writer; and if my wishes would be of any avail, they should go to you in a strong hope that you will not withhold merited promotion from Mr. John Q. Adams because he is your son; for, without intending to compliment the father or the mother, or to censure any others, I give it as my decided opinion, that Mr. Adams is the most valuable public character we have abroad, and there remains no doubt in my mind that he will prove himself the ablest of all our diplomatic corps. If he was now to be brought into that line or into any other public walk, I could not, upon the principle that has regulated my own conduct, disapprove of the caution which is hinted at in the letter. But he is already entered—the public, more and more as he is known, are appreciating his talents and his worth—and his country would sustain a loss if these were to be checked by over-delicacy on your part.

With sincere esteem and affectionate regard, I am ever yours,

GEO. WASHINGTON.

Vice President.

THE PHILANTHROPIST.

EDITED BY G. BAILEY, JR.

CINCINNATI,
Wednesday Morning, March 16, 1842.

FOR GOVERNOR,

LEICESTER KING.

IMPORTANT LAW DECISION.

An important law decision has recently been made by Judge Treat, one of the associate Judges of the Supreme Court of Illinois. An act of the Legislature of that state provides, that every black and mulatto person, who shall be found in the state, without an authorized certificate of freedom, shall be deemed a runaway slave, and may be committed to the custody of the Sheriff of the county, whose duty it shall be after having advertised the same for the space of six weeks, and no proof of his freedom being made, to hire him out from month to month for the space of one year.—The act virtually introduces slavery into Illinois, and is certainly in violation of the ordinance of 1787. A negro man named Daniel, having lately been arrested under this law, sued out a writ of habeas corpus, setting forth that the act was unconstitutional and void. Judge Treat, before hearing the case, decided that the act was unconstitutional, and that Daniel was entitled to his discharge.

THE LION'S SHARE.

The Secretary of the Navy is a Virginian; the first clerk of the Navy Department, a Virginian; the president of the Navy Board, a Virginian; the commander of the Mediterranean squadron, a Virginian; the commodore of the West India squadron, a Virginian; and the commander of the frigate Columbia, one of the Home Squadron, a Virginian. The great mass of the sailors of course are from the free states. But, southern brethren are born to rule.

FREE LABOR.

The late Free Labor Convention in Indiana was, according to report, a very interesting meeting. It is the object of this Free Labor movement, not to injure the interests of the South, but to reduce the value of slave labor products, and thus induce her to adopt the wages-principle. It would not cut off commerce with the South, but encourage Free Labor there.—The convention took measures preliminary to establishing a firm under the character of the Western Free Produce company, whose object should be to supply the market with free labor goods. If such a firm could be established, on a large scale, it might be productive of great good. Agencies could be established in several of the slave states, for the purpose of contracting with those planters who would use free labor in the production of cotton or sugar. We doubt not, many benevolent individuals might be induced under such circumstances to act out the half-awakened convictions of their consciences, and turn their slaves into free laborers.

The following are some of the resolutions passed at the convention.

The committee to whom were referred the three resolutions as expressed in the minutes of yesterday reported as follows:

Whereas it is highly necessary in order to encourage free labor, and to insure the success of the principle of abstinence from slave grown produce, to introduce articles of merchandise of an opposite character into the different sections of our country; and as it will be necessary, in some instances, in order to obtain a sufficient supply of free goods to offer a premium for certain articles; and as it is very desirable to be able to sell such at a price not exceeding that of others. Therefore,

Resolved, That to effect these objects it is expedient to establish a firm, under the character of the Western free produce company; the funds of which, being created by individual subscriptions and donations, shall be employed for the sole purpose of supplying the market with free labor goods.

The following resolution was discussed and laid on the table:

Resolved, That a Board of Directors be elected by the subscribers, who shall have the entire control of the establishment in relation to employing agents in the various parts of the country, and all business naturally embraced in the transactions of such an institution.

Resolved, That a committee of five be appointed by the house, to prepare and produce to a future meeting of the convention, a detailed plan of operations for carrying into operation the above proposed firm.

The names of the above committee have not yet come to hand.

Resolved, That the friends of the Anti-Slavery cause, throughout the western country, be requested to hold meetings for the purpose of discussing this subject; and to appoint delegates to attend the adjourned meeting of this convention at Friends' meeting house at Elk, in Preble county Ohio, on 3d day, the 17th of 5th month next, at 10 o'clock A. M. with instructions as to the opinions of their constituents on the subject.

Resolved, That it be recommended to the friends of the A. S. cause to discuss the merits of the foregoing propositions through the medium of the Press in order that all the light possible may be thrown on the subject previous to the next meeting of the convention.

And that the President and Secretaries of each of the A. S. Societies in Ohio, Indiana, Illinois, Michigan, and Iowa, are requested to get up meetings for the promotion of the objects contemplated in the foregoing part of this resolution; and if any of them cannnot send delegates, we solicit them to give us their views in writing, addressed to Henry H. Way, and Jonathan Swain, the corresponding secretaries of the Western Free Labor Association, New Garden, Wayne co., Ia.

Resolved, That the proceedings of this convention be published in the "Free Labor Advocate and A. S. Chronicle, and that the A. S. papers be requested to copy so much of the proceedings as relate to the raising of funds to procure "free labor goods."

Then adjourned to meet at the time and place above stated.

WILLIAM BEARD, *Pres't.*

JONATHAN SWAIN, } *Secretaries.*
WALTER EDGERTON, }

COLUMBUS FREEMAN.

The Columbus Freeman is still manfully contending for the principles of Liberty. The old political associates of the editor generally have proscribed him. The Logan Gazette parts with him in good temper. Indeed there is something so honorable to both parties, so different from the usual course of partisan editors, in the notice taken by the Gazette of the change of the Freeman, that we must transfer it to our columns.

The Columbus Freeman,

Has hauled down the name of Henry Clay from its mast head, and gone over to the political abolitionists.—Well, we have no fault to find—the Freeman claimed to be independent, and we presume the editor had the right to abandon his former professions, tear down the honored name he was the first to raise, and form new political ties and associates. We are sorry to part with Capt. DUFFEY; we have known him long and well, and esteem him, as a man; and while we believe that he is governed by correct motives, though we may regret the course he has adopted and doubt its propriety, we cannot indulge in those denunciations against him which we see some of our whig friends have. We part with him in politics, as we would with an old friend with whom we had long intercourse, hoping that the day will yet come, when he will again return to the fold from which he has unfortunately strayed.

The hope is certainly benevolent, but the captain would find but poor picking and a straggling flock.

MR. ADAMS AND HIS CONSTITUENTS.

The people of Mr. Adams' District have just held a great meeting, and by appropriate and spirited resolutions sustained their noble representative. The Town hall in Plymouth was filled to overflowing. The Hon. Seth Sprague of Duxbury presided.

Vice Presidents—Dr. James Thatcher, of Plymouth; Col. John Thomas, of Kingston;—Dr. Amariah Preston, of Plymouth.

Secretaries—Col. Wm. Davis, of Plymouth; Joseph Pratt, Esq. of Carver.

The last resolution in the series will show the feeling which is beginning to animate all classes in the East.

Resolved, That the North has nothing to hope from continued concessions to the demands of the South; that we heartily approve the stand taken in Congress by Mr. Adams in defence of Northern interests and rights; and that, in all constitutional efforts which he may make to protect those rights and interests, we pledge him here, on the Rock of Plymouth, our sympathy and support.

The Old Colony Memorial makes the following remarks:

The venerable appearance of the President and Vice Presidents added much to the interest of the occasion.—The President, whose head is silvered with the frosts of more than eighty winters, is a veteran republican servant, whose voice is ever heard with respect. Of the Vice Presidents, Dr. Thacher has just completed his 88th year, and both he and Dr. Preston were in active service in the Revolutionary war. Col. Thomas, of Kingston, is a son of the Gen. Thomas who figured so largely in the fortification of Dorchester Heights; and in the early part of our Revolution, Gen. T. died in Canada. The selection of these veterans was peculiarly appropriate on the occasion of sustaining their venerable Representative.

OLD MASSACHUSETTS.

The following Act and Resolve have been reported by a select committee, in the Legislature of Massachusetts.

AN ACT

Relating to the Right of Rail-Road Passengers.

Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, as follows:

Sec. 1. No rail-road corporation shall, by themselves, their directors, or others, make or establish any by-law or regulation, which shall make any distinction, or give a preference in accommodation to any one or more persons over others, on account of descent, sect, or color.

Sec. 2. Any officer or servant of any rail-road corporation, who shall assault any person for the purpose of depriving him of his right or privilege, in any car or rail-road accommodation, on account of descent, sect, or color, or shall aid or abet any person, in committing such assault, shall be punished by imprisonment in the county jail not less than six days, or by fine not less than ten dollars; and shall also be answerable to the person assaulted, to the full amount of his damage in an action of trespass.

RESOLVE

Relating to the Imprisonment of Citizens of this Commonwealth in other States.

Resolved, That the imprisonment of any citizens of Massachusetts in the ports, or harbors within the borders of other States of the Union, without the allegation of any crime committed by him, and solely on accout of his color, constitutes a gross violation of the Federal Constitution, as well as of all the principles of national liberty; and that his excellency the Governor, be hereby authorized, in any case of the kind that may occur, to cause the legality of such imprisonment to be tried before the courts of the United States.

The act for the repeal of the Intermarriage law, which passed one house, has failed in the other, a very small majority being against it.—We were mistaken in reporting it as having become a law.

CIRCUMSTANCES ALTER CASES.

Great parties may, with impunity, commit acts, that would ruin small ones. The Temperance men in New York not long since made a grand Auto Da Fe, at which they burnt King Alcohol. Should the abolitionists of Cincinnati attempt to inflict such an indignity on King Slavery, half the city would be about their ears—and the press would be shocked with their imprudence. Patriotic democrats in different portions of Ohio have lately burned John Quincy Adams in effigy. This will hardly cost the party a single voter—although many good men, religious men belong to it. Should some of the Abolitionists hang by the neck J. C. Calhoun in effigy, the papers, religious and political would denounce the whole body, as a pack of rabid fanatics. A Democratic meeting, whose proceedings were lately noticed in terms of high approbation by the Ohio Statesman, passed the following resolution.

"*Resolved,* That Nat. Turner and John Quincy Adams, the brightest stars of modern abolitionism, the one is dead, and the other *damned.*" Such persons have all the brutality, without a single redeeming trait, of the blood-thirsty savage. The Democratic party will not be called to an account for such proceedings. Suppose an abolition meeting had passed a resolution with regard to hangman Preston, identical in sentiment—one universal shout of execration would have gone up from a press, horror-stricken with such ferocity.

Our readers have not forgotton the commotion awakened lately in the political world, by the suspension of the nomination of Edward Everett, on account of his anti-slavery opinions. The Western Whig press muttered thunder, and the Eastern did what our Southern brethren now think a great deal worse—threatened to dissolve the Union. One influential paper went so far as to say, that the rejection of that gentleman on such ground would be in fact a dissolution! Who found fault—what intense zealot for the Union sounded the alarm against such treason? Not one. Large parties may do what they choose. Now, when a few anti-slavery men, under infinitely, yes, *infinitely* heavier provocations, dare to calculate the value of the Union, the papers of this very party, which then threatened treason, are seized with a holy horror at the insolence, the madness of the miserable fanatics! The truth is, men are fain to avail themselves of ever weapon, fair or foul, against a small and an unpopular minority.

As to petitions for disunion, we hope no more will be sent, till our Southern brethren begin to bully us again with the menace of a Dissolution of the Union.

THE VALUE OF THE UNION.

Most of the Anti-Slavery men are attached to the Union, not blindly, but because they think the highest welfare of the whole republic can be best secured by it. They certainly deserve great credit for this, for their attachment is entirely disinterested. *To them* there is no Union. In violation of the Constitution, by treachery and violence, slaveholders have dissolved the Union with them long ago.

In broad day light, in a District purchased by the money of the Union, within sight of the Capitol, where sit the representatives of the North and South, a citizen of the Union, a northern man, is cast into jail for selling a Liberty newspaper. "I am a Roman citizen," was a protection stronger than the Ægis of Minerva. Old Rome was too proud to permit her honor to be tarnished, her power weakened, by tolerating violence to any one calling himself a Roman. But an American citizen may be whipped at Nashville, thrown into a Dungeon in the District of Columbia, tarred & feathered in Carolina, driven with ignominy from New Orleans, nay—hanged, or sold as a slave for life, and where is the avenger? Where is the Power, whose name he bears? Where is the Union, the glorious Union, the god of American idolatry? Alas! like the lying Baal of the old Jews, "either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked"—"there is no voice nor cry that answers."

Such is the protection of the Union to anti-slavery men. We have a case in point, and shall briefly relate it.

Mr. M. W. Hopkins is a respectable citizen of Columbus; an artist by profession, a man, so far as we know, of great amiability and moral worth. In November last, by the advice of his physician, he left Columbus, to spend the winter in Louisiana on account of his health. A few months before leaving, he became acquainted with James Clark, of Jackson, East Feliciana parish, La., who cordially invited him to call at his residence, intimating that he would give him employment as an artist, and recommended the town of Jackson as a healthy spot for invalids. He assured him also that the fact of his being an abolitionist would not endanger him, so long as he should remain silent concerning it, there. Mr. Hopkins arrived at Jackson about the middle of December. Five or six weeks after, Mr. Clark returned, and without having seen Mr. H., visited a groggery, and gave out that there was an *Abolitionist* in town. A mob soon collected, and despatched two of their bullies to Mr. H. who was quietly engaged at his work, with orders to bring him forth, and answer for the crime of thinking, (not saying,) that slavery was a sin. After several violent speeches, Mr. H. by permission addressed the meeting, and frankly told them that he believed slavery to be a sin and curse, but, in accordance with the advice of Mr. Clark, who stood before them, and who had invited him to that place, he had said nothing about it, while there, and did not wish to disturb their peculiar institutions. His only object was to spend the winter there quietly, solely for the benefit of his health. He produced written testimonials to his character, from the North, and one, from a gentleman of established character in the vicinity. Mr. Hagerman, the Presbyterian clergyman, with whom he had been lodging, certified that Mr. H. had behaved in all respects both as a gentleman and a Christian—that he had said nothing that could lead to the belief that he was an abolitionist.

After several speeches and violent threats, a resolution was offered, that Mr. H. be ordered to leave the place by 3 o'clock P. M. It was then about noon. Mr. Catlet, the Mayor, said, that he wanted every abolitionist driven not only out of the South, but out of the United States, and into Great Britain, where they belonged, but he did not wish the man to go back to the North, and report that he had been treated like a savage, especially as he stood before them in the light of a peaceable gentleman. He would therefore move so to modify the resolution, as to give him time to close his business, even if he should be obliged to stay till the morning. Loud threats, however, were made against any house that should give him a night's lodging, and he was allowed only till five o'clock, to get ready for leaving.

He left for Bayou Sara, 12 miles, the nearest landing place on the Mississippi, where he arrived about bed time, followed by some of the mob, who seemed bent on stirring up another mob to lynch him before he could get beyond their reach.

Mr. Marks, the landlord, being informed of all the circumstances by Mr. Hagerman, who with a noble disregard for his own safety, had accompanied the persecuted man, promised to protect him. This prevented disturbance thro' the night, but the next morning, a band of twenty ruffians collected in the bar-room, expressing a determination to lynch him at all hazards. The landlord, with a generous courage, at once interposed, and announced to them, that he would spill his own blood, before he would suffer one of them to touch his guest. His resolute bearing intimidated them, and Mr. Hopkins owes it to his efforts and those of Mr. Hagerman, that he is now safe in a free state. We saw him a few days since in Cincinnati, and the facts stated above, are furnished by himself.

There is another fact, which he had while in the South, from the best authority. It is a horrible fact, but there is nothing wonderful in it. We wish the people of the free states to weigh it well. It is, *that standing committees are appointed in most or all of the principal towns in the slave states, especially on the Mississippi, whose duty it is* TO COLLECT AND KEEP A LIST OF THE NAMES OF NORTHERN ABOLITIONISTS; TO SEARCH THE BAGGAGE OF TRAVELLERS, AND TAVERN REGISTERS, FOR THE NAME OF EVERY MAN FROM THE NORTH WHO MAY STOP IN ANY OF THOSE TOWNS, AND, IF IT BE DOWN ON THE LIST, TO REPORT THE CASE AT ONCE AS A FIT ONE FOR THE APPLICATION OF LYNCH LAW!

And under provocations so brutal, so infernal, the freemen of the North are expected to be as *fervent* as ever in their attachment to a Union, which, while it protects the meanest dog from the South who barks on the track of a fugitive in the North, leaves them to the tender mercies of a bloody slaveholding Inquisition.

DISCUSSION.

For the last two Saturday evenings, Mr. Wm. Birney, in behalf the Liberty men, has been carrying on a discussion with a champion selected by the anti-abolition society, the representative of their opinions. The meetings have been held in a ward, pre-eminent for its bitter hostility to us, and the audiences have been composed, we presume, chiefly of those who were actively engaged in, or countenanced, the late violent proceedings against us. No disturbance has taken place. Mr. Birney has been listened to with the utmost respect, and the President of the Society, Mr. Shalley, deserves praise, for the great fairness and courtesy with which he has presided.

The last meeting was adjourued till next Saturday evening, to the Court House—Mr. Birney being entitled to the floor. We need not say that Mr. Birney has acquitted himself honorably. We hope that the Court House may be well filled next Saturday evening.

THE OBJECT OF THE LIBERTY PARTY.

The proper object of the Liberty Party, as we have often stated, is not the abolition of slavery as it exists under State authority, but the divorce of the General Government and the legislation of the free states from the system. But, he must be very simple who imagines that we are blind to the inevitable result of such divorce—or that we would hesitate to urge this result as a principal motive to political anti-slavery effort. Slavery stands by the political power of the Union, and the ecclesiastical sanction of the free states. Withdraw this sanction, and strip the slaveholders as a class of political consequence, and you have taken away the pillars of this stupendous mass of wickedness. We go still further. If, after having accomplished, by the political exercise of the rights now secured to us by the Constitution, every object which it is legitimate now for us to aim at as a political anti-slavery party, Slavery should still continue to exist in the States, still continue to disturb the business, corrupt the morals, and endanger the safety of the whole country, we should urge such amendments to the Constitution, as would empower Congress in a proper way to interfere for the complete extinction of the evil.

While we contend for the propriety of being guarded in our language, and giving such expressions of our views and objects as need not be misunderstood, still, we owe it to ourselves and the South, to declare frankly and firmly, that we, as anti-slavery men, engaged in one department of a universal movement which has for its final end the annihilation of slavery everywhere, will never cease from our work, till the flag of the Union shall wave over a country, unpolluted by the footsteps of a single slave.

THE PHILANTHROPIST.

Halloo there! Smith, Stewart, Green, Goodell, Stanton, Garrett, Ray, Chapin, and the thousands of New York. Leavitt, Whittier, Jackson, Torrey, Sewal of Massachusetts, with your thousands. Halloo! "pillow of fire." Miller that went to Greece, and your coadjutors; aye! and you of Pennsylvania, Post, Hastings, Lemoyne, and your hundreds. New Hampshire and Maine with your hosts, Indiana and Illinois, what say you? Are we a "*Liberal*" party, or a Liberty Party? are we an Abolition Party, or an "*anti-servile*" party? Read the Ohio Philanthropist of February 16th, and tell us. We are astonished, amazed, dum founded at the leading article from the pen of Dr. Bailey. Let us hear from you. If Dr. Bailey speaks for Ohio let us understand each other. Where are we? Next week we shall review this article. *We look upon it as a direct and bold attempt to sell the Abolitionists of Ohio to one of the political parties, and we cry beware!!* Our readers shall have our thoughts in full next week.

[*Madison County Abolitionist.*

A little more decorum and less heat, friend Jackson. For your own sake you had better take that saying back—"*a direct and bold attempt to sell the Abolitionists of Ohio to one of the political parties*"! Nobody will believe you. Moreover, so long as it stands, there can be no discussion between us. We cannot consent to discuss any question with an anti-slavery editor who commences by a coarse attack on our integrity.

PARTIES IN INDIANA.

The New Harmony Disseminator says that both parties have had the rule in Indiana, and both have disappointed the hopes of the people. This is not peculiar to Indiana. Suppose our friend of the Disseminator give the Liberty men a trial. Their principles are certainly unexceptionable.

THE AMERICAN PIONEER.

The 2nd and 3rd numbers of this invaluable periodical is before us. It increases in interest, as it progresses. We hope its enterprising publisher may meet with success. The price is $2 a year. It is published at Chillicothe.

Contents of the 2d number.

View of the first meeting house in Ohio. Poem on visiting its ruins. John Brickell's Indian captivity. Early attempt at settlement &c., by George Corner. Anecdotes of Jesse Hughes, of Va., by James Renick. First settlement at Marietta. Logan and Cresop. Navigation by steam. First settlement of the Virginia Military District. Trip to the West—captivity of the Lee family &c., by Felix Renick Esq.

Contents of the 3rd number.

Drawing of Campus Martius. Description of it. Biographical sketch of the Rev. D. Story, by Dr. Hildreth. History of an early voyage, by the same. Annals of the Colonial Post offices. First stage route in the United States. Statistics. Logan's spring—anecdotes. Shade of Logan, a Poem. Preservation of manuscripts. American Chronology, &c.

WESTERN FREEMAN.

We have neglected to notice the fact, that our friend Arnold Buffum has at last succeeded in establishing his paper, under the title of Western Freeman, at Liberty, Ia. It is published in a neat form—and our friend is making it an effective agent in the dissemination of Liberty sentiment.

He is a most indefatigable laborer, and we hope he may receive a hearty support.

GENIUS OF TEMPERANCE.

Is the title of a new weekly Temperance paper started at Massilon, Stark co. Its terms are, $1 a year. The first number is a spirited, well-filled sheet. It is rallying the Washingtonians of Stark for the Great Temperance Convention to be held at Cincinnati, April 5th 1842.

GENERAL BENNETT AND ABOLITION.

General Bennett, Chief of the city of Nauvoo, Ill., has come out in thundering style, in favor of the abolitionists. He says—

"I gave it (slavery) a full and fair investigation years ago—I swore in my youth that *my* hands should never be bound, my feet fettered, nor my tongue palsied—I am the friend of *Liberty*, UNIVERSAL LIBERTY, both civil and religious. I ever detested servile bondage. I wish to see the shackles fall from the feet of the oppressed, and the chains of slavery broken. I hate the oppressor's grasp and the tyrant's rod; against them I set my brows like brass, and my face like steel; and my arm is nerved for the conflict." * * * "Great God! has it come to this,—that the free citizens of the sovereign State of Illinois, can be taken and immured within the walls of a Missouri penitentiary for twelve long years, for such a crime as God would regard as a virtue? Simply for pointing bondmen to a state of liberty and law!"

PENNSYLVANIA AND MARYLAND CASE.

We have not yet received an authentic report of the decision of the Supreme Court, in the Maryland and Pennsylvania case. If it be, as was represented by our correspondent, it effectually subverts the sovereignty of the states, and, so long as the act of Congress of '93 remains as it is, it strips every citizen of this Union of every security for personal rights, and makes the two hundred and fifty thousand slaveholders of this republic, absolute tyrants. Petitions should be immediately got up, praying Congress so to amend that act, as to prohibit any arrest save by legal process, to secure a jury trial to the person arrested, &c. However, it may be well to wait for a full report of the decision.

ANOTHER CAUSE OF WAR.

A man named Hogan, has been arrested in the State of New York, on the charge of having been concerned in the destruction of the Caroline. President Tyler in view of this case, has again suggested to Congress the propriety of making some provision, by which such cases may be taken out of the hands of the State, and placed under the control of the federal government.

☞ Hogan has since been released.

AN EMPTY TREASURY.

The President has sent a message to Congress imforming them that the receipts for the quarter ending in May, will fall short three millions of the expenditures. The Secretary of the Treasury recommends a loan of eight millions for twelve years.

Anti-Slavery Sentiment in the South.

Many circumstances concur to induce the conviction that anti-slavery sentiment is spreading in the South. Mr. Hopkins, whose case we have detailed above, says that intelligent slaveholders (in La.) are nearly all convinced that slavery must soon go down in some way, and many of them are very free in expressing their sentiments. An intelligent merchant told him that the people of the South generally, felt that they were sleeping on a volcano—they were aware that the contest was between the whole world and a few states, and that the latter could not long withstand the universal sentiment.—Another slaveholder told him that the effects of the system on all classes were evil, and only evil continually. Many of the most pious of the inhabitants were selling off and moving away,

The Southern correspondent of the Morning Star, (N. H.) says that for a long time previous to the slaveholders' convention, the non-slaveholding citizens, who constitute four-fifths of the population, not only remained passive, but looked with a lenient eye on slavery itself.—But the extreme measures recommended by that Convention aroused them from their apathy.—In the principal papers of Baltimore, strong articles appeared reprobating those measures.—Meetings have been called in different counties, in opposition, and slavery which a few months since, was too delicate a subject to be whispered about, is now freely canvassed both in private and public. "The influences," says their correspondent, "which have long silenced discussion, have been removed, at least in a great degree; and though peaceable and safe manumission, which we all desire, may not be accomplished for some years, yet we may be assured, that freedom of thought and speech will be maintained, and these will hasten it."

These indications should encourage abolitionists, and prevent the adoption of any extravagant measures to which men zealously affected in a good cause, are tempted, when they grow hopeless.

We quote the following report of the proceedings (somewhat abridged) of a public meeting at Centreville, Maryland.

PUBLIC MEETING.

CENTREVILLE, Jan. 29th. 1842.

In pursuance of a call given in the Centreville papers, a large and respectable meeting was held in the Court House at Centreville on the 29th of January. The meeting was called to order by the Hon. P. B. Hopper, who proposed that Pere Wilmer, Esq. be appointed to the chair, and that Robert P. Chilton be appointed Secretary, which was unanimously concurred in. Wm. Carmichael, Esq. then proposed that a committee of five be appointed by the chair, to report such measures as they deem proper and advisable in relation to the proceedings of the Slaveholders' Convention lately held at Annapolis, which was unanimously concurred in; and the chair immediately appointed William Carmichael, Madison Brown, Henry E. Wright, Arthur Emory, Sen. and Geo. C. Palmers, Esquires. The committee retired and in their absence Judge Hopper addressed the chair. The committee presented the report here annexed.

William E. Spencer and Henry E. Wright addressed the chair. The question was called for, and the report was adopted unanimously. W. A. Spencer proposed to strike out certain parts of the report, to amend, which was lost. On motion of Madison Brown, Esq., the Secretary was directed to forward these proceedings to both branches of the Legislature of Maryland.

REPORT.

The committee appointed by the chair report: That when they saw it announced that a Slaveholders' Convention was called at Annapolis, they had hoped the object was to recommend suitable measures to counteract the projects of the Abolitionists, and those who are engaged in unlawful attempts to seduce our slaves from their masters. In this we concur in the resolves of the Slaveholders' Convention.

Against such men we would justify the strongest legislation and the heaviest penalties of the law.

The committee have seen with deep and painful regret, a string of resolutions recommended by the Slaveholders' Convention, as the basis of legislation. Laws, founded upon their principles, might profit a small class of citizens, but we believe, would be deeply injurious to the general interest of the State. That the primary object of the Slaveholders' Convention is to drive all the free black population from the State, none can question, who have read their proceedings. If this measure would be beneficial to the large and wealthy slaveholders of the State, let us look to their effect on a numerous and meritorious class of citizens, in the more humble walks of life, and we believe, there are such in every county in the State. There are men in this county who inherited nothing from their fathers, who in the pursuits of agriculture, by sober diligence and persevering industry, have advanced their fortunes and though they have not the means of the luxuries, they live in comfortable independence, are now cheered by the hope, that by the improvement and education of their children, they may attain stations in life, from which they themselves were precluded by the poverty which hung upon their early days. Some of this class are landholders, some landrenters, and some few of them may have slaves, but in general they depend upon free black labor for the cultivation of their farms and domestic servants.

The agriculturists of the Eastern shore to a man, cultivate grain crops. Their soil is not adapted to cotton or tobacco and the profits of farming are small when compared with planting. For the last twenty years there have been agencies in most of the counties of the Eastern shore to purchase slaves for the rich planters of the South and South-west. The prices have been from three to seven hundred dollars, and the humble farmer has been unable to enter the market and compete with the rich planter.—There were men in this country now gone down to the grave, holding large landed estates and possessing large negro property, who under the sanction of the laws of the State liberated their slaves. Their lands descended to their children, who now hold them, and they too in most instances, depend upon free black labor for domestics and the cultivation of their farms. If the resolutions of the Slaveholders' Convention were carried out by legislation, and if the free black population be driven from the State, the lands of this class of citizens must lie desolate or pass into the hands of the rich slaveholding neighbors at prices dictated by them.

The man who inherited lands, but no slaves would be compelled to abandon the home of his fathers, the delightful scenes of his childhood, the happiness of his maturer years, and the last earthly hope which often clings to the withered heart of mingling his ashes with those to whom he was bound in life by the dearest affections and the tenderest ties.

Most of the resolutions of the Slaveholders' Convention, are subservient to their primary object; the driving the free black laborer from the State. The proposals to compel all free negroes, male and female, old and young to attend at the county town annually for registry; to compel all free negroes annually to give good security for their good behavior, are in keeping with primary objects. And who are to be their securities? The humble citizen who having no slaves, is under the necessity of employing free black labor.

By another resolution, the ties of nature implanted in the human breast, are proposed to be violated and broken. Parents, white and black, civilized and savage, cherish their children in their infant days; and when they attain maturer years, they feel the obligation of making return to their parents. A usage has sprung up in this county, which is seldom violated, that as the free children become fit for service, they are hired out and their parents receive their wages until they attain maturer age, and by this means, many small farmers cultivate their lands."

In the British Parliament, forty years ago, the atrocity of tearing parents from children, and children from parents, called up the burning eloquence of Burke, Wilberforce, Fox and Pitt, which roused all England. The voice of rival factions was still in the cries of humanity. For whom did these illustrious men plead? For the wild untutored heathen savage on the coast of Africa. And whose children does the Slaveholders Convention propose to seize at the tender age of eight, and place them in the hands of men whom they never saw? The children of those, who were the companions of our early days; who were brought up in our families; who have received, some of them deeply, the impress of our holy religion, and whose prayers in conjunction with our own, have ascended to the Father of mercies, for the forgiveness of our sins.

We have a strong and abiding confidence in the justice and wisdom of our Legislature, and we boldly say, to carry out the resolutions of the Slaveholders' Convention, would not only deeply injure the general white population of Maryland, but would subvert the fundamental principles of our State Government. They would enrich and magnify the large slaveholders, few in number, when compared with the rest of the population, and would impoverish and degrade the larger and more humble cultivators of the soil. From whom do the trades-people of Maryland (the retail merchants, the carpenters, the tailors, shoemakers and sadlers,) draw support? From the large slaveholders? their custom is valuable in their neighbor borhood, but in this county it does not supply the one tenth part of the demands of white handicraft labor.

If another string of the resolutions of the Slaveholders' Convention be carried out, the right of manumission will be at an end, and we believe, that it will fasten on Maryland and on our posterity, a black population, We cling to manumission as the means, in the lapse of time, of mildly and gently extinguishing or lessening the black population—such has been the result in some of the States and such we believe, it will be in this; unless the measures of the Slaveholders' Convention prevail. We speak for our State, we believe manumission here to be the true policy. In some of our sister States, imperious circumstances may demand the abrogation of the right of manumission. The safety of the people must always be the supreme law. Quiet and peace in relation to this subject have always existed in this State, and we will not consent to hazard it by new projects. As masters, we protest against all attempts to invade our rights of property and conscience long sanctioned by law, and we will not surrender them without a determined and lawful struggle.—The right of manumission existed among the Jews, the Russians and the Turks, and we believe this right was exercised in Maryland, when slavery was first inroduced.

The first legislation we find in our statute books, is the act of 1752, which regulates the mode of manumission, and the regulation of a power to our humble perceptions, is a conclusive evidence of its prior existence. Alarm has been attempted to be excited from the circumstance that the free black population since the last census has increased 11,899—we find this to be correct by Hughe's tables, and during the same period the slave population has decreased 13,259, by which it appears the whole black population, bond and free, since 1830 has decreased 1362.—We account for the increased numbers of free blacks by their terms of service having fallen, under manumission, during that period, and we think in a few years, this increased number of free blacks by which some are alarmed, and others pretend to be so, will lessen the black population of the State. Our experience and observation instruct us that free blacks do not increase by procreation. We know of many instances which support our position and will state one which is very striking. The late William Hindman, of Talbot, a gentleman of large real estate, and also possessed of large slave property, which had been increasing on him for forty years by procreation, manumitted his slaves by his last will, about twenty years ago.

His kindness induced him to give some of them estab-

lishments on his estate. Few of their race can now be found, whilst the slaves on gentlemen's estates in the neighborhood have gone on greatly to multiply. We flatter ourselves, the value of our lands is now improving; we shall certatnly want all our means for taxes; and we should be unwilling to see projects tried, which are at least uncertain, and as we suppose all sober minded men will admit except those members of the Slaveholders' Convention who voted for the resolutions. We should deplore to see the line drawn between the slaveholder and non slaveholder, the rich and the poor, and the consequent resentments, jealousies and animosities. We disapprove of many of the resolutions which propore high penalties for small offences.

In conclusion, your committee say, that believing as they do, in sincerity and truth, that the resolutions which they have commented on at large, are unwise, unjust, partial and unconstitutional, they will in whatever shape they assume, never cease to oppose them by all legal constitutional means.

WM. CARMICHAEL,
MADISON BROWN,
HENRY E. WRIGHT,
GEO. C. PALMER,
ARTHUR EMORY, Sen.

THE VETO AND SLAVERY.

Southern politicians do not generally seem pleased with Mr. Clay's proposition to strip the Executive of the veto power. They imagine they see in this power, a safeguard of the peculiar institution. In Congress they acknowledge themselves in a hopeless minority, but by union among themselves, and using one of the parties at the North, they think they will always be able to prevent the elevation to the presidential chair of any man hostile to their rights, as they term them. We feel no particular interest in the fate of Mr. Clay's proposed amendment, but we would just say, that if Congress should at any time see fit to legislate against slavery in the states, the veto power would be but a poor protection. That very act would indicate a spirit in Congress, which would prostrate the Executive, rather than be defeated in its purposes.

We extract the following from a speech of the Hon. Robert Wickliffe in the Kentucky legislature, on the *veto power*. It shows with what anxiety slaveholders are watching the growing power of the free states, and what are their plans for limiting it.

"If, Mr. Chairman, we did not know that public men were oftener influenced by a regard to their own advancment than the solid interest of their constituents; it would be a matter of amazement that the representatives of any state south of the Potomac, should be in favor of destroying or even curtailing the veto power. Strike it from the constitution and the Executive department lies at the feet of the Legislature. Let Congress be unrestrained and absolute, and what will prevent them from levelling to the ground the only barrier that protects southern rights and southern institutions. In the House of Representatives from the very adoption of the Constitution, the non-slaveholding states have constantly and rapidly increased in numbers and power. That branch of the National Legislature is in their hands, and the disproportion will every year be greater and more striking. The admissisn of slave states has heretofore kept pace with that of free states; though even this has not been accomplished without violent struggles and long continued agitation. That memorable contest which in 1820 shook the Union to its centre, and which at last was ended only by a compromise, will teach us the course which Congress will take when it is clothed with that omnipotence with which the destruction of the veto power will invest it. Before Florida will be prepared for admission, Iowa and Wisconsin will be ready, and henceforth more free states will be admitted than slave; and the ordinance of 1787 will prove the death warrant of Southern influence, and the Senate of the United States will soon be in the possession of those who now command a majority in the House of Representatives. Our influence in electing a President is more potential than our voice in the National legislature. In Congress we are in a hopeless minority which yearly increases. If the South be not able to elect her own President, her vote will always be sufficient to secure the choice of a man friendly to her constitutional rights. No man can reach the presidential chair who avows a deadly hostility to our interests and institutions; because the opposition of the whole southern section, and that which may reasonably be expected in the northern, can be overcome by no man whose blind fanaticism would wilfully trifle with the lives of his fellow-citizens, and rudely trample upon the constitution of his country. Snatch from the Executive arm this weapon with which the constitution has entrusted it for its own defence and the protection of the people, and what in a few years will prevent Congress from abolishing slavery in the District of Columbia, afterwards in the several states.

Irish Repeal Associations.

These associations appear to be much perplexed with the abolition question. The fundamental principles of their constitutions bind them to regard abolitionism with a favorable eye; but temporary policy dictates an opposite course. All their appeals in behalf of the oppressed Irish are founded on the same grounds which abolitionists assume, when pleading for the oppressed of this country. And all their arguments in behalf of the interference of this country with the domestic institutions of Great Britain more than justify the moral interference of anti-slavery men with the peculiar institutions of the South. It is no wonder, that under such circumstances, many members of these associations should feel apprehensive of identification with abolitionists, and think it expedient to make certain demonstrations against them. They forget that in doing this, they must falsify their own principles; and that in falsifying their principles, they will show themselves hypocrites, and forfeit all claim to the patronage of the American people. We are not anxious that they should be identified as allies of the abolitionists. But let them beware of alliance with their opponents. Their associations were instituted for a specific object; to this let them confine themselves. So far as we can understand, we heartily sympathize with them in this object.

In Cincinnati, we regret to see that they have already suffered themselves to become the tools of demagogues. At their last meeting, the following resolution was unanimously adopted.

"*Resolved*, That we condemn modern abolitionism as traitorous to the Constitution, and the principles of which every patriot and lover of his country should justly abhor."

This is all *fudge*. Every body knows that the abolitionists at this time are the only class of persons in this country, who are warring against slavery. Bating a few occasional extravagancies, not peculiar to them as a party, their action has steadily been in conformity to the Constitution and laws. This being the case, any class of men, who array themselves in direct opposition to them, become the allies of slavery and the enemies of liberty, unless they demonstrate in some other efficient way their hostility to the former & friendship for the latter. The men who passed the foregoing resolution do neither—on the contrary they are either perfectly indifferent to the great evil of slavery, or are availing themselves of every occasion to uphold it. This repeal association in Cincinnati, we shall therefore regard as a pledged foe to human liberty, and the tool of miserable demagogues, so long as it shall permit that resolution to stand.

We hope that the Irish papers with which we occasionally exchange, will republish the resotion just quoted, that the Irish Repeal Association of Cincinnati may receive that rebuke from the people of Ireland it so richly deserves. And for whose sake is it, that these Cincinnati Repealers denounce abolitionists? We shall see.

"*Native Americanism*" is of southern growth, and finds its chief support among the jealous slaveholders af the South. Its object is to abolish the naturalization laws, and prevent foreigners from becoming citizens of this republic.—It is unlimited in its abuse of foreign emigrants. In a speech by the Rev. W. N. Watkins, delivered on the 27th January, before the Louisiana Native American Association, in N. Orleans, we find the following generous sentiments concerning foreigners.

"Rights! Sir, they have none—and America will soon cover her glory with shame unless they are taught this in substantial terms. Rather than this nation shall be held at bay on this subject by the restless spirits of other lands—rather than the nations of Europe shall disgorge themselves of this accumulating filth, and pour it into the generous bosom of America—rather than foreign feet shall trample our stars and stripes in the dust once bathed in the blood of revolutionary patriots, let oblivion hide us forever beneath its tranquil wave."

Again—

"Who compose the lawless mobs which infest our northern cities? Who lays sacrilegious hands upon our public monies? Who threaten to uproot the tree of liberty? Native Americans? No, sir, but such filth as is thrown upon our shores, from the prisons and almshouses of foreign lands. No sooner are their fetters broken off or their wants relieved, than they seek to reduce the standard of morals and intelligence to their own degraded level. No cause sir! The violence with which foreigners seek to thwart the purposes of this association, declares there is. We seek to protect ourselves, and in doing this, to secure to them the perpetuity of those blessings we have taught them to enjoy. But their incorrigible stupidity or deep rooted vice cries out oppression—injustice. Oppression, sir! Whom do we oppress? Have we not caused it to be published "from the river to the ends of the earth," that for those who are here we are not endeavoring to legislate. That from them we would not take aught that they possess. Injustice, sir! and to whom? To those who are confined to the prisons and almshouses of foreign lands? They, sir, possess no claims upon us but such as are common to citizens of the world. They may profit by our example—they may adopt our form of government—or if they come among us (and Heaven forbid they should) let them be content to abide within the temple of liberty, and thank God that their children can claim the exalted title of Native Americans."

And again—

"*It were reward enough for any foreigner, though he were a slave, to know that his children were Native Americans.*"

The speech from which we take these extracts, is published in the Louisiana American of February 21st, by G. G. Foster.

The repealers of Cincinnati are a most disinterested class of gentlemen. The more the slaveholder hates them, the better they love him. What an honorable alliance this between foreigners and their persecutors, between the advocates of Irish liberty and the perpetrators of American slavery!

For the Philanthropist.

Dr. Bailey—The following, lately received from Mt. Vernon, I send to you hoping you will be able to give it an early insertion in your valuable paper, as it will be read with interest by the members and contributors to the "Ohio Ladies Society for the education of free people of color," and all friends to the cause of liberty and humanity in the State. We cannot but hope that the practice of gathering funds here to establish schools in Africa, and sending our colored people thither to be educated, a plan so *expensive*, and I may say, so well nigh absurd in itself, will be speedily abandoned by the benevolent and reflecting portion of its supporters, in favor of the education of our colored people at *home*—an enterprize demanded no less by common justice than by sound policy and christian philanthropy.

Very respectfully,
Yours, M. A. B.

Mt. Vernon, Feb. 15, 1842.

Mrs. Blanchard:—

Dear Madam—Enclosed are forty-five dollars and fifty cents for the colored schools. The history of the funds thus sent you is as follows. Mr. Wallace who has for the last few years been peregrinating through the State, as a colonization agent came to our goodly town some four weeks since to lecture and solicit donations for his society. After beating about and making three unsuccessful attempts to get out an audience and collect funds, he and his party proposed a discussion which was readily agreed to on the part of our anti-slavery citizens. From eight to ten evenings were spent in the debate. Large and attentive audiences were present, and a good impression was made in favor of humanity and the oppressed. During the discussion, Mr. Wallace, as is usual for colonization lecturers, dilated on the *exuberant soil, the mill seats of the St. Paul river*, the commercial and agricultural advantages of Liberia, and the noble intellectual and moral developments of the negro transported there. His opponent replied by refering him to the soil, climate and agricultural, commercial, religious and educational advantages of Ohio, and showed by appealing to Mr. Burber's report that the Ohio Ladies Anti-slavery Society, in connection with the labors of their indefatigable, persevering and self-denying corps of teachers, had in the last four years at a cost less than five thousand dollars, done more to elevate the character of the colored people, and infuse spirit and hope into the mass, than the colonization society with all its labor, agitation, power, popularity and six hundred thousand dollars expenditure, during the twenty-five years of its existence. This declaration was made good by an array of facts which the advocate of colonization was not able to gainsay or deny. At the close of the discussion, the advocates of invincible prejudice took up a subscription for colonization. And the advocates of prejudice vincible, a sin immediately to be repented of, took up a collection for the education of the colored people of *Ohio*. About forty-five were subscribed, some fifteen or twenty more will still be obtained. We trust our little donation will encourage your Society to persevere in your labor of love.

Yours for the oppressed,
CHAS. COOPER,
J. J. STONE,
J. B. CORY, } Committee.

NAMES AND THINGS.

"Then, again, we have another class of men who cal. themselves abolitionists—anti-slavery men—liberty men, Their main object is to secure the rights of citizenship, of *suffrage*, to a multitude of inferior people—when it is well known that the very existence of free government, of liberty, depends on protecting the ballot box from the action of a degraded population. The most effective anti-slavery system that can be maintained, is that which excludes most rigorously from political and social influence, the very qualities of that people who have always been slaves at home and abroad."—*Cin. Enquirer*, a democratic paper.

Then again, we have another class of men who call themselves democrats—the largest liberty men—the friends of the people. Their object is to secure equal and exact justice to all men by denying justice to colored men; to establish universal suffrage by limiting it; to elevate the laboring classes by keeping a large portion of them perpetual slaves; to protect the white man by enslaving the black man. Sworn foes to monopolies, they blush not to be claimed as the natural supporters of a monopoly in the blood and bones of men, valued at twelve hundred millions of dollars. Fierce in their denunciations of the aristocracy of the old world, they choose as their liege lords, the slaveholding aristocracy of the new. Shouting hallelujahs, to the progress of freedom in the world, they echo and re-echo with delight, the false reports of the disastrous effects of freedom in the West Indies. Sticklers for constitutional rights, there is not a single fundamental right secured by the constitution, which for the sake of protecting slavery, they have not at one time or another trampled under foot. Freedom of speech, freedom of the press, freedom of debate in Congress, the right of petition, the right of jury trial—all have been rudely assailed by these friends of popular rights, these largest liberty men.

Well may we adopt the language of the Enquirer and say—

"Whenever any thing wrong is undertaken, the first effort of a crafty contriver is to give it a good name. Accordingly every act or principle of wickedness which has been performed or propagated in the world, was clothed in the most prepossessing language. A combination of European sovereigns to extinguish the liberty of mankind, assumed the title of the 'Holy Alliance;' and one of the most infamous of the English kings declared himself 'Defender of the Faith.'—And we may add, a combination of northern demagogues and southern slaveholders in this country, to amalgamate slavery and liberty, aristocracy and democracy, has assumed the title of *democracy*.

THE METHODIST EPISCOPAL CHURCH.

It will be recollected, that some months since we published an extract from another paper, charging that E. B. Reeder, a methodist of this city, was the owner of slaves. Mr. R. sent us his card, denying that he was a slaveholder, which we published, and in our remarks rejoiced that he deemed it wrong to hold slaves. He published a second card denying that he had admitted slaveholding to be wrong.

It seems the discipline of that church provides that no slaveholder shall hold an office in the church, if the laws of the state where he lives will admit emancipation. Mr. R. was a steward in the Asbury station. A brother member saw the printed report, but believing it false, requested information from Mr. R. with a view of publicly contradicting it. Mr. R. was offended, denied the right of a member to interrogate him, in conversation with third persons vindicated the right of slaveholding, and sent back the brother's friendly note in a blank cover.

The case was presented to the quarterly conference, and by consent, tried on his own explanation, he still denying that he was a slaveholder, though he did not admit it wrong to hold slaves. He made various apologies for what seemed so much against him, but the result was, that on his own statement, he was found guilty of slaveholding and removed from office. Mr. R. then came into conference, insisted that justice had not been done, and requested a new trial. This was granted, and at the last conference the case was again tried on testimony of witnesses, when the former sentence was confirmed; so that notwithstanding his disclaimer, his brethren believe him to have been guilty of holding slaves. Probably for the first time in this state, has the church discipline been exercised against slavery. We hope that this is an earnest, that this church intends to maintain the principles of her founders. Her action on these principles would exert an influence against slavery that would be irresistible; this the slaveholders know, and hence their powerful efforts to keep down the anti-slavery spirit of her members and ministers; hence the great fear of agitating the subject in the free states, where slavery would find no advocates and the discussion would have but one side to it. They know that to agitate is to act—it would reveal the truth, which need only to be known to insure right action. Truth never fears discussion, never suffers by agitation. Thank heaven the days of gagging are numbered in church and state, and we are assured that the great body of the Methodist Episcopal church is as thoroughly anti-slavery in principle as was the President of the late Liberty convention. A.

OBITUARY.

Departed this life, January 18th, 1842, at his residence near Harrison, Hamilton co. Ohio, after a short illness, Robert Marvin, in the seventy second year of his age. He was a native of Lynn, Connecticut, and moved to his farm (on which he died,) A. D. 1805. He was a man punctual in the payment of his debts. During the latter part of his life, his whole soul and mind seemed baptized and filled with the doctrine of Human rights.—He had three copies of the Philanthropist mailed to him weekly, two of which were for gratuitous distribution, besides circulating pamphlets, tracts, &c. In his zeal he came out from the political party with which he had always acted, and sacrificed his standing in his church. At the very close of his life and with his last words, though in a state of partial delirium, he continued to urge the by-standers so to manage his affairs as to promote the progress of abolition, exhibiting his "ruling passion strong in death."

"Happy is he the only happy man
Who out of choice does all the good he can."

S. R. Marvin.

[From our Washington Correspondent.]

Washington City, March 8, 1842.

The week past has been one of little interest comparatively to the friends of liberty. Nor have the measures acted upon been very important. Glance first at the sayings and doings of the Senate.

Wednesday, after disposing of a variety of petitions, Mr. Wright of N. Y. addressed the Senate in a very free argumentative and business like speech, in favor of various specific retrenchments, in the several branches of the public service, and in opposition to the increase of the tariff as proposed by Mr. Clay. He was in favor of reducing the expenses of the goverement to twenty millions, and restoring the proceeds of the land sales to the treasury, which he thought would make any higher tariff duties needless. Mr. Wright is the best debater in the Senate. Not so eloquent as Clay, or many others, he is thoroughly well informed, always ready, prompt in retort, without bitterness, cautious, *even when in liquor!* For I am sorry to say he has no very high repute as a temperance man. It would be well for him and for many more, to join the flourishing Congressional Total Abstinence Society, with which about eighty members have united themselves.

Thursday, Mr. Smith, the amiable and industlious, though not very great senator, from Indiana, made a long speech in favor of Mr. Clay's tariff resolves. The only thing worthy of very special comment in it was his elaborate view of the bearings of the India cotton business upon the cotton interest of our southern States, endeavoring to show the cottonocracy that their only hope was in the preservation and enlargement of the home market. This view of the subject is exciting more and more attention in all parts of the southern States. You have seen, no doubt, the account of the movement for a state convention in Alabama, to consider what shall be done in the premises. It would not be strange if the South clamored at the doors of the Capitol for a tariff in a very short time. Meanwhile it is noticeable, that the tariff petitions do not come from New England to any great extent. And the great shoe and leather dealers' convention in Boston, last week, incorporated strong expressions in favor of free trade into their petition for a moderate tariff, founded on the basis of reciprocity. The iron interest of the middle states seems to be most zealous on the subject. Yet, under the operation of the gradually diminishing tariff, American iron has been rapidly driving the foreign article out of the market. The truth is, all men are like the horse leech, and cry "give, give," so long as it is attempted by a false system, to give labor in one country any unnatural advantages over labor elsewhere. The melancholy situation to which the protective system has reduced the mass of the people of England, should be enough to lead men to pause, ere they revive it. But to return, I had like to have overlooked the mighty project of a certain Mr. Jacob Benner or Benham, of Ohio, to establish an exchequer, based upon a coinage of *iron* and *brass* money. to the amount of $200,000,000, instead of gold and silver. The Senate who are ever ready to throw human rights under the table, gravely referred this silly hoax of a crazy loon to the Committee on finance! And while I am speaking of the Senate, I will say, and do it with mournful feelings, that there is no reason to expect from any one of the present members of it, a single effort to oppose the project to unite Texas with the Union, or any other project of unmitigated despotism! Mr. Porter of Michigan, who is the most free, is faint hearted. All the others are slaves to slavery and to their parties.

On Friday, Mr. Berrien waxed warm in favor of Mr. Clay's veto amendments, and continued to do so for several hours. He is one of those who look forward to the time not far distant, when the veto power may be needed to arrest the march of freedom. Though an amiable and moderate man, I think he is as far from sympathy with the claims of liberty, as Clay or Calhoun, or the veriest despot of them all.

A petition was offered on Thursday from the owners of the slaves, now freemen, of the brig Creole, praying for remuneration for their loss! At first view it seems strange that men can be so impudent. But we should remember that there are many "peculiar institutions" in our land, and among others, we have one for the extirpation from the human mind of all sense of shame, and of every pure and generous emotion, called SLAVERY.—The claim of course will be civilly repressed. It was sent to the Senate. Mark that! they *dare* not send it to the House, where Giddings is chairman of the committee on claims.

Judge Tappan offered a resolve to distribute among the several states the eighteen hundred and fifty huge volumes of useless lumber concerning the public lands, now packed into a committee room. A long debate ensued on the question of disposing of old lumber, but the resolve passed. This closes up the last of the gigantic schemes to please the public, by making Congress a vast book publishing house, to supply the libraries of members: schemes in which vast sums have been spent. A joint resolve against adding any amendment to a money bill for objects not before pointed out by law, has been debated in the morning hours with great zeal. It is not yet disposed of. I am afraid this is too great a measure of reform to be expected of the present Congress. The House have repented of the fit of virtue that led them to adopt a similar resolve.

The Senate did not sit, on Saturday—yesterday and to-day they were occupied chiefly in discussing the House bill to allow the District Banks to receive and pay out, at par, the bills of non-specie paying Banks. The democrats resist this senseless bill with much zeal. It was not made a strictly party measure, in the other House, some in both parties being afraid of upsetting the rotten banks of the District, and making matters even worse than they are now. As the Maryland banks are about to return to common honesty, and the Va. Legislature have passed a bill to compel theirs to resume in November, and Pa. to resume instantly, I hope this foolish and wicked imposition may not be sanctioned by the voice of the Senate. If it is, we shall probably have a third veto! Various tariff petitions, and others for local objects were presented—among them *one* large one against the annexation of Texas. The public mind begins to be stirred on that subject.

J. G. Coggwell, late editor of the New York Review, has been confirmed, as Secretary of Legation to accompany Irving to Spain. Waggomun, of Louisiana, former Senator, a slaveholder, and relative of the President, it is understood, is to take the place of Mr. Cass as Envoy to Paris, making the 14th slaveholding foreign minister. The Senate have Executive sessions daily, and most of the President's nominations are fiercely contested, on party grounds. Such unworthy conduct degrades the Senate, in the eyes of all sober men.

Turn, now, to the House. I will not attempt a regular detail of the modes in which time has been wasted, money spent, patience worn out, and folly manifested by the "assembled wisdom" of the nation; contenting myself with summing up the results. On Friday, a large number of private bills, about 60, chiefly for pensions, were passed, in committee, which secures their final passage, the next private bill day. The appropriation bill has been taken up in committee four or five days, and many hours spent in trying to adopt, or get rid of an amendment offered by Davis, of Ky., which required that all contracts for stationery, binding, and the like, should be let out by the job to the highest bidder, and all public advertising done in those papers that have the largest number of subscribers, in each place. The object of the motion was evidently to cut off Captain Tyler's means of controlling the public press: and his friends resisted it with all their might. Mr. Briggs, the chairman, ruled it out of order; but after a party debate of a day and an half his decision was reversed, reversing with it the previous decision of the House not to lumber up appropriation bills with other matters. The amendment was made the theme of wrangling, till Wise, to test the disposition to separate the Government from the political press entirely, moved to appropriate 60,000 dols. to establish a Government Printing Office. This has been debated a short time to-day; but nothing decided on.

Then the glorious themes of "retrenchment and reform" have occupied several hours, of almost every day, and the time of the members who wanted to make speeches on them, and of those who had good nature enough to stop to hear them. Among the results were the abolition of the office of draughtsman, the dismission of several messengers, pages, and laborers, and the reduction of their pay, (modified afterwards, so as to go into effect at the next session!) the reduction of the allowance of stationery to 25 dollars' worth to each member, for the long session, and 20 dols. for the short one—the cutting off of *all* stationery for Reporters—a measure *palpably* unconstitutional, and enough to make one go for a dissolution of the Union!—with abortive attempts to abolish several other abuses. A few more items of reform will be adopted: perhaps enough to save half the sum spent in considering them. Among other items of abuse mentioned, a Whig declared that more than 700,000 loco foco documents were sent out of the folding room in a single session! A democrat replied that more than 3,000,000 of Whig documents were sent from that room by the whig committee of nine, in the *vacation* of 1840! The cost of these items to the Treasury was more than 20,000 dollars.

Time would fail me if I endeavored to recite the eloquent, or sap-headed speeches, the witticisms of the witless, the motions to lay on the table, the appeals on points of order, the P. Question, the contradictory votes, and manœuvres by which these astonishing results have been secured. I leave them all to the biographer of some descendent of Balaam's female companion!

Mr. Everett, of Vt., yesterday submitted an amendment to the apportionment bill, fixing the rates at 50,391, by which no State loses any member. It was ordered to be printed. The general retrenchment committee reported, in part, and asked leave to sit in session there, and to send for persons and papers, which was granted. What discoveries they have made, so far, I do not know.

To-day the committees were called for reports. Mr. Giddings reported a large number of bills which were read and reported. A bill to allow a drawback on goods exported by land to the interior of Mexico; a bill to regulate the rank of engineers on board war steamers; and a bill to prohibit the purchase of periodicals for public officers with the nation's money, and some minor matters were also reported. It seems that Mr. Forsyth paid large sums for petty newspapers! McKeon, of N. York offered a resolution of enquiry with the enormous frauds practised in regard to goods paid to the Indians, by treaty stipulations. The fraud that will be laid bare by this call, will astonish some people out West.

Two important messages from the President were then read; one in regard to the condition of the Treasury, states that the means of the Treasury, on the 1st of the month were $3,250,000 less than its obligations; and recommends the extension of the time of the balance of the 12 million loan to 12 years, and an increase of the amount of it! Mr. Filmore took occasion to say that he was opposed to this, and to any farther issue of Treasury Notes, and in favor of taking means to provide for the permanent wants of the Treasury. McKeon of N. York, moved to commit the message to the committee of the whole house, with instructions to report a bill to repeal the land distribution act; and the motion prevailed. So the matter is fairly up.

But a more important message still remained. It stated the arrest of another of the men engaged in the Caroline affair, at Schlosser, one Hogan, by the authorities of N. York, and urged upon Congress to pass a law removing such cases to the U. States Courts at once.—This revival of the McLeod controversy, in a worse form (for there is no doubt of Hogan's participation in the murder) made many solemn faces in the House. It makes the danger of war more imminent than ever. Indeed, if this case can be kept open it will serve either to drag the North into a war, to defend slavery and the slave-trade, or to consolidate the power of the Tyler Dynasty, a result hardly less to be deprecated. The matter was referred to the committee on the judiciary.

The agitation in Maryland has become intense, in consequence of the passage of the slaveholders' bill of abominations, by one branch of their Legislature. The Methodists, especially, are waking up with something of their primitive spirit. Indeed, I hardly know whether to desire the passage of the bill or not. If it passes it will carry the question of slavery or no slavery to every corner of the State. If it does not, slavery dies. The people of the Eastern shore are so aroused that they are moving in great strength for a Union with Delaware, which is virtually a free State. The excitement in Virginia, also, respecting the equalization of the representation, and an extension of the right of suffrage is increasing. The proposition to make Western Virginia a separate State, and of course a free one, is boldly canvassed. Slavery has trouble on every side, on every side fear.

Washington.

RECEIPTS.

PLEDGES AND DONATIONS,

From November 13th, to January 29th 1842.

Mrs L Courtland donation $3; Doct J P Gazzam 3; Marlborough A S Soc 5; Greenfield A S Soc 22 25; W E Whiting 18; Sundry friends of Georgetown and vicinity donation 29; Flushing A S Soc do. 4 50; Ripley A S Soc on pledge 8; Thos Richmond donation 1; Thos George do. 10; Washington A S Soc do. 7; James Johnson do. 1; Northern Liberties A S Soc Phil do. 10; A Friend 1; Doct G Brown do. 3; From friends at Cleveland do. 15; Milo D Pettibone do. 5; E Wade on Cleveland pledge 1; Euclid A S Soc on do. 9 25; Mrs Adams senr. donation .50; Painesville A S Soc do. 12; Madison A S Soc on pledge 17; Jno Cady donation 1; Jno. Dorchester do. 1; Ira Sperry do. 1; M D Knapp do. 50; M Morrell do. .50; W Oakley do. 1; Nathan Wood on *Madison* A S Soc pledge 3; Mrs Abigail Foot .50; From friends about Jamestown 6 75; Doct Templeton to make even change .25; Rev James Wallace donation 1; Asa Cadwallader do. 1; Rebecca Updegraff do. 1; J W Watkins do. 1; David Updegraff do. 5; Lemuel Jones do. 2; Wm Robinson bal. on pledge made at Putnam 5; Wm Robinson donation 5; Friends about Jamestown do. 1; H Elliott do. 2; J P M'Creary do. .50; R Marshall do. 1; Sardinia A S Soc do. 6; Massilon A S Soc do. 25.

This should have been acknowledged in our last receipts, but was by mistake omitted by the printer.

Hervy Hall Esq donation $10; Rev J M'Cutcheon do. 3; Stark Co. A S Soc on pledge 10.

Thos. Heaton, *Treasurer.*

FOR THE PHILANTHROPIST.

From the 13th of November, to the 29th of Jan. 1842.

S A Winslow $2; Henry A Waters 2; S Mathews 2; Askerr & Hollingsworth 2; H M White 2; Doct J B Wheaton 5; Wm Wymond 3; Saml Stephens 1; Henry Short 2; Isaac Reynolds 2; Chas Elder 2; Geo Kinsey 2; Geo Craig 4; Doct J Bailey 2; Mary Bell 4; J Crouger 2; N B Danis 2; W C Williams 1; Rev W Penfield 2; Thos Fell 1; Benham & Brook 2; Thos Frigg 1; J McFarland 3; Jno Cordner 1; A H Ernst 2; Jno Elliott 2; A Blair 2; H C Stewart 1; Mrs L Courtland 2; M Stitt 1; J Hannesley 2; M Arnott 1; David Jennings 2; Chas Smith 2; Geo Potter 2; A H Gould 2; Milo A Townsend 2; J Eaton 2; Doct J P Gazzam 2; D Eaton 2; A Cox 2; E Riley 2; E Goodspeed 2; Wm Kirk 2; Evans & Gauge 2; H Hinckman 2; Emson Brown 1; J Catell 2; P Gleason 1; J Bailey 2; Jas Stitt 2; B B Davis 2; R M M'Williams 2; J Hillis 2; J W Macy 2; J Golburn 1; Jno Clark 2; D Hutchinson 1; Doct V Kersey 2; Wm Macy 2; Saml Scattergood 2; Jas Ervin 2; Saml Gibbons 2; Jas Willey 2; Rhoda Winsworth 2; Doct W Waters 2; J L Cook 2; Jno Fesler 2; J Slade 2; Wm McLain 2 Thos W Collins 2; Jane Courtney 2; J McClelland 1; J McCoy 2; T Hudson 4 50; E Hopkins 2; Wm Patterson 2; A Campbell 2; Geo Brown 1; Thos Richmond 4; D McMillan 1; N A Hunt 2; Wm Shepherd 1; A L Granger 1; Roger Foot 2; D Dougherty 2; Saml B Foot 2; M Sturges 1; J Taylor 3; O Chapman 2; Jno Heberling sen. 3; J Haskile 1; Wm P Means 2; Coulter & Reed 2; R Austin 2; Wm S. Taylor 2; J Gregg 2; Mrs Watkins 2; Belmont A S Soc 3; Wm Robertson 2; J Bateman 1; Geo Orr 2; Jno Potts 1; Jno Powell 2; A Mulin 1; S Coursey 2; M T Glasgow 2; Wm Fugate 2; J M Sharp 2; M Kennedy 6; Wm Smith 2; Wm Donaldson 2; Thos Eubank 2; R Porter 2; Jno Eubank 2; Dr Aydelott 2; Rev M C Holliday 1; C Branard 2; Saml R Marvin 1; M E Baird 2; D McMillan 2; J McCullough 3; E Brown Esq 4; H Mills 1; A Phelps 1; L Ferry 2; Wm J Wagener 2; N T Frisby 2; G Snediker 2; T Beckwith 2; J Ferris 2; Benj Parker 2; R A Robinson 2; Eli Bushnell 1; Jas Campbell 2; J P Ingraham 2; Dr G Brown 1; C Stowe 1; Wm Douglass 1; W H Canfield 2; Rev S W McCrackin 1; E W Clark 2; Rev J Reynolds 1; Jas Nelson 2; James Claybaugh 1; A Hicks 1; Wm McCoy 2; McFarland & Dawsin 1; Dan'l Lightner 5; Dr J A Bingham 3; F Kellogg 1; Thos Woodson 1; Hon J S Carpenter 2; A Nickerson 2; J W Weld 2; J W Seymour 2; E Wetmore 2; J Wynkoop 2; R Woodruff 1; J Taylor 2; E Harman 1; J H Wareham 4; G G Smith 2; D Charles 1; W Stewart 2; T Hollingworth 2; M Smiley 2; J Adams 2 50; R D Bell 2; A A Brewer 2 50; T Patterson 2; M Messer 2; C Orr 2; S Mosher 2; N Thomas 3; A Moshem jr 2; J Thomas 1; S Howell 2; T West 1; J A Scott 2; J Lewis 3; David Wood 2; R McMillan 1; A A Smith 2; A L Kellogg 2; J Brown 2; A Flannegan 2; Geo Miller 2; G W Ells 2; Reuben Tinkler 2; J Hume 1; Rev J Olds 2; R Green 2; Dr. Matthews 2; Jno Leggett 1; T Jones 2; D Hill 2; Ezek'l Adams 2; Foot & Chancey 3; M S McAlrath 2; D A Pearson 2; J Brewster 2; J Stitt 2; S Cram 2; Mrs M A Sturges 2; S B Graham 2; Rev A Benton 2; S Paxton 2; B D Pierce 2; Rev J Wallace 2; A Douglass 2; S Bailey 2; J Wilson 2; J Baldridge 2; E Overman 1; E Harwood 2; U Thompson 3; J H Coleman 2; S Symes 2; C H Hays 2; J B Wood 2; D Anderson 1; N King 2; S Junkin 2; C S Walker 2; G Mudge 2; S V Roll 2; J Fellows 2; E Bailey 2; H Hampton 2; Dr T W Evans 1; Mrs E Blair 2; Dr Jno Thomas 2; Rev G Gordon 2; R R Barnes 2; Rev L Parker 2; Wm Judson 1; S E North 2; J Winchester 2; H Ferris 1; Geo Tenant 2; B B Beach 2; Rev J McCutheon 2; J Wilson 2; Dr E L Plympton 2; M M Brown 1; A Lewis 1; N Brown .50; Geo Kerr 8; A Coombs jr 2; Sam'l Butterworth 2; Mrs E M Pinkham 2; Wm Witse 2; E Loomes 1; W Wells 1; L Heald 2; A L Lane jr 2; P Stevens 1; Jno Hinkinson 2; Wm Mahan 1; Nathan Linton 2; Z Pettijohn 6; R G Corwin 2; J Hiatt 2; L Smith 1; A McDill 2; Wm P Steele 2; E R Johnson 3; A Henderson 2; Geo McWhirk 2; Enoch Jones 2; T Chew 1; D T Hills 2; Jno Lewis 2; Dr. Casterline 3.

WM. DEARLOVE, *Publishing Agent.*

NOTICE.

The subscriber designs to open a select school at the house of Mr. Wm. Poe, in the Township of Storrs, on the 4th day of April next.

The room is commodious and the location pleasant and healthful.

Very special attention will be given to the moral and religious, as also to the intellectual culture of pupils.

Desired information may be obtained by reference to Rev. J. Blanchard, Cincinnati, or Rev. H. Bushnell, Storrs. Terms, three dollars per quarter.

J. M. Fitch.

P. S. Board may be obtained in the faimily of Mr. Poe, or in the vicinity of the school if application is made immediately.

FREE LABOR DRY GOODS.

At Wholesale and Retail.

Calicoes, small and large figures; 4-4, 5-4 and 6-4 unbleached Muslins; do. do. do. bleached Muslins; super Manchester Ginghams, 3-4 and 4-4 colored Muslins; 7-8 and 4-4 Bed Tickings; Canton Flannel, bleached and unbleached; Cotton Laps and Wadding, low price; bleached and unbleached and colored Knitting Cotton; Cotton Yarn; Manchester Stripe, for men's wear; Apron Checks and Furniture Checks. Also, a full assortment of Cloths, Cassimeres, Linen Sheetings and Shirtings, Grass Cloth Hdkfs., Mouslin de Laines, and Silks.

Persons from a distance, (store-keepers in particular,) wishing any of the above goods can have them sent, by forwarding their orders, and at the lowest prices at which they can be afforded.

N. B.—The above cotton goods are all warranted to be free from slave labor. Persons wishing to purchase can have full evidence of the fact.

CHARLES WISE.
N. W. corner of Arch and Fifth streets.
Philadelphia, 1st mo., 13th 1842.

Cincinnati Prices Current.

Corrected Weekly for the Philanthropist.

March 16, 1842.

Hogs, over 200 lbs. 2 25 per cwt
" under 200 " 2 00 " "

Flour, - - -	$4 75 a 5 00
Wheat - -	95 a 1,00
Corn, - - -	20 25
Oats, -	25 to 28

WHOLESALE PRICES.

Ashes—		
Pearl, lb.		6
Pot, "	5	
Almonds, s. s.	15	18
Alum, lb.	6	8
Beeswax, lb.	28	
Beans, bush.		62
Brimstone, r. lb.	6	8
Crackers, "	5	6
Candles—		
Mold, lb	9½	10
Dipt, "	8 to 8½	
Sperm "	45	48
Coffee—		
Rio, lb.	12½ a 13	
Havanna,	12½	
Java, "	17	
Coal, bush.	14	16
Cassia, lb.	37	
Chocolate, "	13	15
Cheese, "	5½	7
Cloverseed,	3 50	4 00 plenty
Cloves, lb.	37½	
Cordage—		
Tarred, lb.	10	12½
Manilla, "	16	20
Copperas, "	2	3
Castings, s., t.	3 00	
Sugar ket. "	3 00	
Corks, vel., gr.,	50	60
Camphor, lb.	150	162
Chalk, "	2½	3½
Feathers,	33 a 37	
Fish—		
Herring, box,	75	1 00
Mac., 1, bl.	none	
No. 2, "		18 50
No. 3, "	4 a 6	
Salmon, 40 lb. bbl	50 00	
Cod, lb.	6¼	
Figs, "	15	
Filberts, lb.	10	
Glass, box—		
8 by 10	3 25	3 75
10 " 12	4 50	4 75
Ginger, race, lb.	12½	
ground, "	12½	
Glue, "	16	20
Gunpowder—		
Wade's, kg.	5 50	6 50
Dupont, "	7 00	7 25
Grain—		
Wheat, bush.	95	1,00
Corn, "	25	
Oats, "	31	
Hops, east., lb.		43
Hay, ton,	$10	11
Hemp, cwt.,	5 50	6 00
Indigo—		
Carraccas, l.	1 75	
Manilla, "	1 50	1 62
Iron, bar, "	4½	5
Hoop, "	6	8½
Lead, pig, "	4½	
Bar, "	5½	
White dry "	10	12½
In oil, keg,	2 37	2 75
Red, lb.	12½	15
Logwood, lb.	4½	
Cut, lb.	3½	5
Madder, "	20	
utmegs	1 25	1 50

WHOLESALE PRICES.

olasses—		
N. O., gall.	26	30
Sugar-house,	35	40
Mustard, lb.	37½	
Nails, cut, 3d,	8	
4d,	7¼	
6d,	6½	
8d,	5¼	
10 and 20d,	5½	
Oil—		
Olive, bask,	5 50	6 00
Win. st. gal.	142	145
Sum. " "	1 25	1 30
Linseed "		95
Tan., pr. bl.	20 00	25 00
white, "	15 00	18 00
Paper—		
Wrap'ng, r.	1 25	2 00
No, 1, cap, "	3 25	3 50
No. 2, " "	2 75	3 00
Pepper, lb.	12	12½
Pimento, "	8	10
Provisions—		
Bacon,	3½	4½
B. hams,	6½	7½
Sides,	4	4½
Shoulders,	3¼	3½
Lard,	5 a 6½	
Butter, plenty,	6	10
Pork—		
Mess, bl.	7 50	8
Clear, "	9 50	10 50
Prime, "	6	7
Rump, a Chime lb,	5½	6
Rosin, Ten. bl.	$3 75	4 50
Raisins, m. r. p	$1 50	2 00
Rice, lb., keg,	5	
Sugar—		
N. Orleans, lb.	7 c.	
"	7½ a 8 in bls	
Loaf,	14 to 17	
Lump,	13 a 15	
White Hav'a,	11½	12½
Brown, "		none
Segars—		
Common th.	1 25	1 50
Melee, "	20	25
Spanish, "	10 00	20 00
Saleratus, " cask	6½ keg	10
Salt—		
Zanesville, bu.	30	
Kanawha, "	30	33
New York "	40	
T. Island, "	70	75
S. Petre, cr., lb.	9	10
Shot, bag,	1 75	2 00
Soap, No. 1.	5 to 5½	
No. 2, "	5	5 1-2
Turpentine, gal.	75	100
Tallow, lb.	7	7½
Teas—		
Imperial, lb.	90	85
Gunp'wder, "	90	85
Y. Hyson, "	75	85
Souchong, "	62	70
Tin p. ½ X, p.	12 50	
block, lb.		
Tobacco—		
Va Cav., lb.	35 to 45	
" 12 Lump,	16	
Ky. No. 1, 6 tw.	8½	
"No. 2.	7½	
Vinegar, gal	12	

POETRY.

THE LOVED ONE.

BY JAMES RUSSEL LOWELL.

The loved one, the loved one!
Unseen but never far--
All souls must have a loved one,
Though haply but a star.

And thou, most blessed woman,
When first I looked on thee,
Wert in thy heavenly lustre,
Only a star to me.

I gazed on thee so distant,
And with such truth did long,
That, in my earnest loving,
My soul grew high and strong.

And in its deep abysses
Thy shade slept silvery;
Seen only in calm weather,
As stars are in the seas.

So kept I ever quiet,
That it might rest therein;
For thine unconscious shadow
Was utmost bliss to win.

I know not how it happend--
For we can never know
The channel whereby Heaven
Into the soul doth flow;

But, while I yet was gazing,
I was methought lift up!
My soul was filled with splendor,
Like an o'er brimming cup;

And ere I ceased from wonder,
Next to this burning heart
I prest thee, truest woman,
All glorious as thou art;

And, now thou art my loved one,
Thou art my star no less;
For Heaven and Earth are married
In thy full loveliness.

Letter from the Sandwich Islands.

Honolulu, Oahu, Sandwich Islands, August 12th, 1841.

DEAR SIR:—We propose to offer a few remarks upon the formation of an Anti-Slavery Society at these Islands.

We believe the system of slavery to be one of great and almost unmitigated evil to all who come within its influences. We do not regard the evils flowing from the system as abuses incidental to it, and not necessarily connected with it, but as a part of the system itself, and the legitimate and inevitable consequence of its existence.

This system is almost as wide spread as the earth itself, and calls loudly for the efforts of philanthropists in its entire abolition. Such efforts, in various forms, are to some extent being put forth. And we feel that it is proper for all to take ground upon this great moral question. We are citizens of the world, and as such, clothed with high responsibilities to our fellowmen. God has made it our duty and privilege to seek the happiness of every human being.—This is the great object at which every benevolent man and institution aims, and with these views, we have felt it to be our duty to bear testimony against slavery, and we know of no more unexceptionable method of accomplishing the object, than by subscribing a preamble and constitution expressive of our views upon this subject.

It is unnecessary here to assign the reasons for our belief as to the character and tendency of the institution of slavery, as they are substantially the same that have often been urged against it in times past, and which we hold in common with all who believe the system to be radically wrong.

We believe the Anti-Slavery enterprise to be one of the great benevolent enterprises of the age, and that in common with the Bible, Tract, Missionary, Temperance, and every other kindred institution, aiming at the temporal and eternal happiness of man, it must be crowned with success, before the single object at which all ultimately aim can be attained.

But it may still be inquired, what good can result from an Anti-Slavery organization at the Sandwich Islands? We reply then, first, by taking this stand, we put it out of the power of any one, to plead our silence upon the subject of slavery as a tacit approval of it. We do not suppose that it would have been the general opinion, that we favored the institution, even had we not taken any order upon the subject—but at a period when some good and honest men, as we have reason to believe, contend for its scriptural sanction, we cannot tell what use might be made of our entire silence.

Secondly, it will encourage and strengthen those who are laboring for the abolition of slavery, to know that they have our sympathy and prayers.

Should it be said by any, that our number is so small, and our location so isolated and distant from all the fields of action, that in this respect our influence will not be felt, we would reply in the language of Scripture. "A man sharpeneth the countenance of his friend," and general experience tends to establish the justice of the remark.

It accords with our constitutions as social beings. If a man is engaged in the accomplishment of an object, he is encouraged to know that others sympathize with and wish him success.

There is probably not an individual, laboring for the salvation of the heathen, who does not feel strengthened by knowing that he has the sympathy of Christians in his efforts to do good, and their prayers for his success, although they may be thousands of miles distant from the scene of his labors. In our opinion there is no man of integrity of character, however humble his station, but may do good in any benevolent cause to which he may lend his influence.—That influence may, and doubtless will be proportioned to the standing of the individual, and diminished as it recedes from the centre of action, but in ordinary cases will not be entirely obliterated. But

Thirdly. Should no other good result from our organization, we shall feel the consciousness of having done what we deemed to be our duty.

Whilst we have a specific field of labor in connection with one of the benevolent institutions of the day, our united prayers ascend for a blessing upon every other branch of the great work of building Christ's kingdom; and we wish the influence of our example to be felt in every good work: hence the formation of our society.

Our sympathies are with the enslaved, and our prayer to God is for their release. Nor do we forget the masters. Our prayer for them is that they may remember the poor, deal justly, and love mercy, that the blessing of many that are ready to perish may come upon them. We are aware that there is a difference of opinion in the United States, as to the expediency of this mode of action upon this subject. It is so here; and considering the fallibility of our nature, it is to be expected.

We do not condemn those whose views do not coincide with ours; but for ourselves we do not understand why the common practice of operating by societies, or in bodies, or why combined action will not be proportionably more efficient than individual effort in this, as in other cases. We felt it to be our duty to bear testimony against slavery, and knew of no better way than the one which we have chosen. If there is a more excellent way, we rejoice in it; and as we sincerely desire to know the truth, and to hold ourselves open to conviction, we shall, if convinced of its superior excellence, be happy to embrace it. Our prayer is for wisdom from on high, to lead us to act judiciously and wisely in this as in all other cases. We feel that we cannot be absolved from our most solemn obligations to reprove evil; but whilst we would faithfully rebuke sin, and not suffer it upon our neighbor, we should endeavor to do it kindly, and in the spirit of love. We would deprecate any unnecessary asperity or harshness of language, remembering that the pen of inspiration has declared that "he that winneth souls is wise;" and "knowing the terrors of the Lord we persuade men;" and we believe that to win and persuade is better adapted to secure the accomplishment of an object, in ordinary case, than an opposite course.

We have said that there is a difference of opinion here, as well as elsewhere, as to the best mode of action upon this subject. Some of our brethren have not united with us, because they have not been convinced that this was best. But upon the merits of the main question there is, we believe, unanimity of views. Neither are we aware of any alienation of feeling towards us, upon the part of those who have not adopted our views, or upon our part towards them. They act, I believe, conscientiously; and although they do not see as we do, in regard to some measures, yet we love them as Christians and fellow-laborers in the cause of Christ, and feel no diminution of confidence in their integrity and worth; and we have reason to believe this feeling is reciprocal. We can all unite in supplication to God for the enfranchisement of the oppressed every where; but especially as citizens of the United States—rejoicing in the prosperity, and mourning over the adversity of the land which gave us birth, and to which we feel bound by many and strong ties, we cannot but deeply deplore that the withering influences of slavery are spread over so large and fair a portion of our country's inheritance; and our hope and prayer is that the day may not be far distant, when the true interests of the masters and the slaves may be consummated by the emancipation of the latter from the mental and physical disabilities and degradation under which they labor, and of the former from those outward influences which cluster around, and history and experience show to be the inevitable results flowing from, the system of slavery.

The preceding remarks are not officially made, but are believed to correspond with the views of nearly, or quite all, of the members of our Society.

Very respectfully and truly,
Your friend and servant,
SAM'L N. CASTLE.

P. S. Lest I should be misunderstood, where I have spoken of the greater efficiency of the action of societies than of individuals, in the Anti-slavery as well as other causes, I will say that my remarks had reference to the difference of opinion which exists upon the general subject, and not to the case of our own society. We do not contemplate raising funds, employing agents, or otherwise engaging actively in the work. We are called, as we believe, to devote our energies to another field. Our organization is simply for the purposes before stated.

Honolulu, August 1841.

GENTLEMEN:

Agreeably to a vote of the Hawaiian Anti-Slavery Society, herewith I forward you a copy of its preamble and constitution, with the names attached and proceedings for publication, in the journal of your Society.

Very respectfully, your ob't. serv't.
S. N. CASTLE, *Cor. Sec.*

To the Secretaries of the Am. & For. A. S. Soc. New York.

HAWAIIAN ANTI-SLAVERY SOCIETY.

(Extract from the minutes.)

On Wednesday June the 9th 1841, the following persons viz., J S Green, A Wilcox, E Locke, P J Gulick, S N Castle, Dr T Lafon, L Andrews, O Dole, T Coan, H R Hitchcock, H R Knapp, and H Dimond, met at 4 o'clock, P. M., at the house of H. O. Knapp, in Honolulu for the purpose of forming an Anti-Slavery Society.

Dr. Lafon was called to the chair.

Prayer was offered by J. S. Green.

L. Andrews was chosen Secretary.

The following Preamble and Constitution having been previously prepared, was read, article by article, amended and adopted.

PREAMBLE.

Believing that the fact of our separation from the land of our birth, for the work of Christ among the unevangelized, does not weaken our obligations to co-operate with our brethren there, in averting the displeasure of heaven for national sins; believing, moreover, that the field of our labors, as Christian philanthropists, "is the world;" that we are solemnly commanded to do good unto all men as we have opportunity;" that it is our privilege to sympathise with all who in the spirit of the gospel are making special efforts for the down-trodden slave; and especially, that we cannot be guiltless if we neglect to remember those that are in bonds as bound with them; and to seek, by all lawful means, to confer upon all the inestimable boon of civil and religious liberty; therefore, we do hereby agree, seeking the blessing and guidance of God, to form ourselves into an Anti-Slavery Society to be governed by the following

CONSTITUTION.

Article I. This Society shall be called the Hawaiian Anti-Slavery Society, auxiliary to the American and Foreign Anti-Slavery Society.

Art. II. The object of this Society shall be to assist in the entire extermination of slavery, by our prayers to God for the release of the enslaved, and by co-operating with those who are engaged in this good work.

Art. III. Any person who consents to the principles and objects of this Society, may become a member by signing this constitution.

Art. IV. The officers of the Society shall be a President, two Vice Presidents, a Corresponding and a Recording Secretary, to be chosen by ballot, and who shall discharge the various duties ordinarily devolving on such offices till others are chosen to succeed them.

Art. V. The society shall meet for the choice of officers and the transaction of buisness at such time and place as its officers shall designate.

Art. VI. This constitution may be altered or amended at any regular meeting of the Society, by vote of two-thirds of the members present.

At a subsequent meeting on the 11th, the following persons were chosen officers for the ensuing year, viz.

Dr Thomas Lafon, *President*,
Rev J S Green, *1st Vice President.*
Rev T Coan, *2d* " "
Rev L Andrews, *Rec. Sec'ry.*
Mr. S N Castle, *Cor.* "

Voted that Mr. Andrews be oppointed to deliver an address at the next meeting of the Society.

At a meeting on the 15th, it was voted: That a copy of the constitution and proceedings of this Society be forwarded to the American and Foreign Anti-Slavery Reporter, for publication.

Voted, that our Corresponding Secretary be our delegate to the Parent Society, provided he shall visit the United States.

Voted, that the Corresponding Secretary request from the Parent Society as many of their publications as they shall see fit to send.

The following persons had previously signed the constitution as members of the Society.

Dr Thomas Lafon,	Wm P Alexander,
Lorrin Andrews,	Dwight Baldwin,
Jonathan S Green,	Cochran Forbes,
Peter J Julick,	Titus Coan,
Edwin Locke,	Elias Bond,
Harvey R Hitchcock,	Edwin O Hall,
Horton O Knapp,	David B Lyman,
Samuel N Castle,	Benj. W Parker,
Daniel Dole,	Amos S Coke,
Abner Wilcox,	Daniel T Conde,
Henry Dimond,	Lowell Smith,
Lorenzo Lyons,	Edmund Rogers,
Edmund Johnson,	Edward Bailey.

$5,000 Reward!

The above reward has been offered, and is now renewed to an indefinite length of time, to any one, professional or private, who will show to the satisfaction of twelve respectable citizens, that Dr. Duncan's Expectorant Remedy has ever failed to do all that the proprietor claimed it would do.

☞ The above medicine is recommended for Consumption, Colds, Coughs, Bronchitis, Spiting of Blood, difficulty of Breathing, pain in the Side, Breast and Chest, Whooping Cough, and all diseases of the Liver and Lungs, as being the best remedy extant, entirely free of *Opium* or its *spiritual* preparations, which is the main ingredient in the numerous *Quack nostrums* forced upon the community by unprincipled persons, regardless of the great injury they should know such mixtures always procure.

☞ Dr. Duncan's Expectorant remedy is entirely free of Opium, and all other violent *narcotics*, and may be used with perfect safety by all under any circumstances.

☞ Sold only at No. 77 Sycamore street, near Lower Market street. Price one dollar.

NOTICE---MILK---MILK

We are now prepared to inform our friends that we still continue to supply this City, with Milk on the six day principle, omitting the Sabbath, and have made permanent arrangements to continue it. All persons willing to sustain us, are requested to send their names and residence to the Office of the Philanthropist.

C. M. MERRELL,
N. H. MERRELL.

GRANVILLE FEMALE ACADEMY.

The Winter term will commence on Thursday the 16th day of September next, and continue 22 weeks.

TEACHERS.

MRS. N. B. GILMORE, *Principal.*
MISS O. H. BAIFEY, MISS S. F. ARMS,
" E. M. BREED, " L. J. HAMLIN.

TUITION.

	Per Qr.
Preparatory Department,	$2,00 to$2,50
Academical Department, including Calisthenics and Vocal Music,	4,50
Board, exclusive of fuel and lights (per week)	1,00
Room rent (per quarter)	1,00
Whole expense per quarter, exclusive of fuel, bed and lights,	16,00
Do. including bed and fuel,	20,00
Drawing, extra	2,00
Painting,	4,00
Instruction on piano,	6,00
Use of Instrument,	2,00
Latin,	2,00
French,	2,00

To be paid quarterly in advance.

Mr. and Mrs. Gilmore expect to devote themselves, for the ensuing five years, to the interests of the Young Ladies committed to their care; and they hope, by careful attention to their Moral, Intellectual and Physical wants, to contribute to their happiness while members of their family, and prepare them for usefulness in the discharge of the active duties of life. The qualifications and success of the Principal, and other Teachers of the Institution, are too well known to need further commendation.

Parents and guardians will understand, that we have a healthy and pleasant location, with 58 very convenient rooms, furnishing ample accommodations for 100 young ladies.

W. W. BANCROFT,
Corresponding Sec. of Trustees.

Granville, O. July 54th, 1841.

THE NEW YORK WATCHMAN,

devoted to
The interests of protestant christianity, literature, science, education, the arts, agriculture, the moral enterprise of the age, and to the diffusion of general intelligence

"Knowledge is as the light of heaven: free, pure, pleasant, exhaustless. It invites all to possession; it admits of no pre-emption, no rights exclusive, no monopoly."

For six years, this paper has been gaining in the confidence of the public. Its character as an

Independent, Religious, and Literary journal,

Is now fully established, as is evident from its circulation among alll classes of the community. Those who desire

A GOOD FAMILY NEWSPAPER,

Free from those features of Sectarianism, which are so offensive to the spirit of Christianity—a paper which admits suitable articles on all subjects upon which the community need to be informed—a paper open, especially to the claims of suffering humanity, may be assured that no efforts will be spared to render this acceptable and worthy of their patronage. It has a large number of

Able and intelligent correspondents,

Whose communications will enrich its columns, from time to time, on

Natural and Revealed Theology, Revivals, Missions, Human Rights, Temperance; Education, Sabbath and Common Schools, Moral Reform, Health, Agriculture, Geology, Physiology, Natural and Mental Philosophy, Music, Reviews of Books &c. &c.

Iu a word it occupies a field of usefulness, not appropriated by any other periodical in this, or any other country.

The Seventh Volume commenced January 1, 1832. The price is only Two Dollars a Year, in *Advance*; and this is sufficiently low to put it within the reach of all.

⁂ Reader, you have a personal interest in the New York Watchman! For, he who has a heart to know his whole duty, whose SOUL thirsts for information on all those subjects most directly connected with MAN'S highest happiness, will find assistance in the columns of this paper.

Published every Saturday, at 126 Fulton street, New York, where subscriptions are respectfully solicited.

EXCHANGE OFFICE.

F. H. BRAYTON, EXCHANGE BROKER,
Cleveland Ohio.

☞Eastern Funds, Specie, and uncurrent Money bought and sold on favorable terms.

WEDDING CAKE MANUFACTORY,
FANCY CAKE STORE,
AND WHOLESALE AND RETAIL
CONFECTIONARY.
Fifth st, 5 doors East of Vine, North side.

The subscriber having succeeded to the business of J. A. Burnett, respectfully invites his friends and the public in general to his display of Christmas, New Year cakes and Confectionaries, begs leave to inform them that all attention will be paid to their orders, and the same punctually executed.

SAMUEL A. ALLEY.

December 22nd, 1841.

R. H. BLACKMER & CO.
Tee-total Temperance
GROCERIES & COMMISSION MERCHANTS.
Near Float Bride, Cleveland.

WILLIAM BIRNEY,

NOTARY PUBLIC,—Office S. E. corner of Main and Fourth streets, *up stairs.*

FOR SALE CHEAP!

"Cause and Cure of Infidelity." By Rev. David Nelson, of Quincy, Ill. Any individual wishing this work can have it by application to the subscriber. Third edition, published by the American Tract Society.

D. D. NELSON.

Walnut Hills, Lane Seminary, O., Oct. 5, 1841.

PETERS' PILLS.

WE HAVE TRIED DOCTOR JOS. PRIESTLEY PETERS' VEGETABLE PILLS, and have no hesitation in pronouncing them the best *Antibilious Medicine* that we have ever used in our families. We are acquainted with several families in this city who give them the preference to all other kinds, on account of their mildness, and at the same time, certainty of action.—*N. Y. Examiner.*

MORE THAN TEN MILLIONS of boxes of these ruly valuable Antibilious Pills have been sold in the United States, Canadas, West Indies, Mexico, and Texas, since the first of January, eighteen hundred and thirty-five.

HUNDREDS and THOUSANDS bless the day they were induced, by a friend, to try a *Box of Dr. Peter's Pills.*

They are in use as a Family Medicine, and all who have used them give them the preference to all other kinds, on account of their being a safe, pleasant, and easy aperient—being mild in their action at the same time; though, in their operation, producing neither sickness, griping, nor debility.

Doctor Joseph Priestly Peters,

Dear Sir:—I have used your valuable Pills these last four years, in cases of Dispepsia, Liver Complaint, and Sick Headache, and have found them in a majority of cases, the most valuable Pills I have ever used.

JOHN CASE, M. D.

For Sick or Nervous Head-ache, or Billious Fever, I would recommend *Peters' Pills* in preference to all other kinds.

R. H. ARMSTRONG, M. D.

The following from the EMINENT DOCTOR EMMERSON, is considered sufficient

I have used in my practice, these last 5 years, *Dr. Jos. Priestly Peters'* Vegetable Antibilious Pills, and consider them the BEST FAMILY MEDICINE I have ever used.

Given up to Die.

How many are given up to die that might be saved by Sherman's Lozenges, the best medicine in the world, and the easiest taken.

Consumption

Sweeps off thousands, yearly, in the United States, that Sherman's Cough Lozenges would cure when nothing else would even relieve. Ministers of the Gospel have added their testimony to that effect.

Coughs and Colds,

neglected, lead to consumption and death, when a few of the Lozenges would effect a cure in one or two days. Try them, they are remarkably pleasant and cost but a trifle.

Over 3,000 persons have given their names within the last year as a reference of the wonderful virtues of these Cough Lozenges. They cure all recent cases in a few hours, seldom requiring more than one day to cure the most distressing ones.

The Rev. Darius Anthony, of the Oneida Conference, was given up as incurable, believed to be on the verge of the grave from consumption, without the hope of relief, till he tried these Lozenges. They relieved him immediately, and in a few weeks restored him to health, so that he could resume his duties as a minister of the gospel. He recommends them to all who are consumptive or have any derangement of their lungs, as the greatest medicine in the known world. He has witnessed their effects on several others, and always with the happiest results. He says so great a remedy through the blessing of Divine Providence, should be the common property of all, and in every family on the face of the earth.

The Rev. Doctor Eastmond, of this city, gave a few to a lady, a friend of his, who had been given up by her physician and friends as in the last stage of Consumption. The first Lozenge gave her considerable relief, so that she was encouraged to persevere in their use; and through the blessing of God they restored her to perfect health.

Mr. Henry S. Banker, 97 Green st. was cured of a very bad cough he suffered from several weeks, by only 5 Lozonges, when all other remedies had no effect on, him whatever.

Mr. G. T. Matthews, 8 Caroline st., suffered a year with a very hard, tight cough, pain in the side, spitting of blood and all the usual symptoms of consumption. The Loaenges relieved him immediately, and in a few weeks zestored him to perfect health. He says they are the greatest medicine in the world.

When such clergymen as the Rev. Mr. Anthony, Eastmond and Hancock, and such physicians as Mott, Cheeseman, Smith, Rogers, and those named above, sanction the use of any article of medicine, the public need not hesitate to place reliance upon it. Such are Sherman's Lozenges.

Children Die

of worms, after months and sometimes years of suffering, without the parent's knowing the cause—little suspecting worms are literally eating them up. Sherman's Worm Lozenges have cured hundreds and thousands of such cases. Any child will take them.

Sherman's Worm Lozenges.

Proved in more than 400,000 cases to be infallible; the only certain worm-destroying medicine ever discovered. Many diseases arise from worms and occasiou long and intense suffering and even death, without their ever being suspected; grown persons are very often afflicted with them and are doctored for various complaints, without any benefit; when one dose of these Lozenges would speedily cure them.

Mr. J. Murphy, 90 North st. Philadelphia, was applied to by a poor woman, whose daughter, 7 years old, had been sick for nearly 3 years; her stomach was as large as a grown person's, her arms and legs so swollen that she could not walk or help herself, although she could eat as much as two laboring men. Two celebrated doctors had exhausted their skill without any benefit; the father had spent all he could raise and was discouraged; he abandoned all idea of doing any thing more for her, and looked to death alone, to take her out of her misery. Mr. Murphy believing it a case of worms, gave her a box of Sherman's Lozenges, and in two days she returned with joy beaming in her eyes, and said the Lozenges had saved her child's life. The first dose brought away nearly a pint of worms in one living mass, she afterwards counted over 800 that were discharged, besides the mass, which she could not count. The child was literally eaten up with them—another living witness of the almost miraculous efficacy of Sherman's Lozenges.

My Poor Back

will break, it is so weak, and pains me constantly. What shall I do? Get one of Sherman's Poor man's Plasters, with his name on it, and it will cure you in a few hours, as it did Mr. Hoxie.

Sherman's Poor Man's Plaster.

The best strengthening Plaster in the world, and a sovereign remedy for pains, or weakness in the back, loins, side, breast, neck, limbs, joints, rheumatism, lumbago, &c. &c.

Several persons have called at the warehouse, to express their surprise and thanks, at the almost miraculous cure these plasters have effected.

Jos. W. Hoxie, Esq., who had been so afflicted with rheumatism, as to be unable to dress himself without assistance, was enabled after wearing one, only one night, to get up in the morning with joy, and his tongue pouring forth the gladness of his heart, at the sudden and signal relief he had received from the best of all remedies.

Mr. David Williams, of Elizabethtown, N. J., an old Revolutionary Soldier, was so afflicted with Rheumatism, that he could scarcely help himself—these plasters entirely cured him.

Dr. J. Peter's Pills. Large size box containing 45 pills, 50 cents per box. Small size box containing 20 pills, 25 cents per box. Dr. A. Sherman's Cough Candys; price only 25 cents per box. Doct. A. Sherman's Worm Candys, only 25 cents per box. Poor Man's Plaster, only 12 1-2 cents a piece.

Agents for the sale of the above valuable medicines—Wm. H. Harrison & Harrison & Glascoe, Cincinnati; A. Avery & Co. Granville; Ridgeway Murphy & Co. Ripley; A. Graham & Co. Franklin Buildings, Cleveland; Watson, Druggist, Massillon. Most every merchant in the U. S., Mexico and West Indies.

VALUABLE MUSIC BOOKS.

Sold by Robinson, Pratt, & Co, New York City; by Dunie & Peck, New Haven; John Paine, Hartford; Grigg & Elliott, Philadelphia; by Truman & Smith, Cincinnati; and by Booksellers generally throughout the United States.

Twentieth Edition of Mason's Sacred Harp, or Beauties of Church Music, a new collection of Psalm and Hymn Tunes, Anthems, Sentences and Chants, derived from the compositions of about one hundred eminent German, Swiss, Italian, French, English and other European musicians. Also, original tunes by German, English, and American authors, many of them having been arranged, or composed, expressly for this work. By Lowell Mason, Professor in the Boston Academy of Music, author of Boston Handel and Haydn Collection, the Boston Academy's Collection, etc, etc; and by his brother, T. B. Mason, Professor of Sacred Music, and organist at Fourth Street church, etc.—Twentieth Stereotyped edition, revised and greatly improved by the introduction of eighty tunes not in former editions. The Elements of Vocal Music, which are on the inductive method, have been greatly extended and newly arranged in the precise order that is pursued in teaching; and the numerous practical exercises connected with each lesson, will, in a great measure, dispense with the use of the black board. The above work is now known by the general title of "*Mason's Sacred Harp,*" Volume One. It is intended to make "Mason's Sacred Harp," the general repository, of the "Gems in Melody and Harmony," which have heretofore been scattered through various collections. And the collecting into a convenient volume, the old and new, choice, beautiful, standard Tunes, is a service to church choirs and singing schools, which has been already liberally rewarded. The sale of twenty editions in the short time the "Sacred Harp" has been before the public, and the steadily increasing patronage bestowed upon the work, is regarded as evidence that it is the very best collection extant, for singing schools, and for churches of all denominations.

From numerous Recommendations the following are selected.

From the Boston Spectator.

We hope all will encourage '*Mason's Sacred Harp*-We speak of Mason's Harp, because we know well its merits. We hesitate not to say, that it is the best work extant.

From the New York Evangelist.

Mason's Sacred Harp is, what it is called in the title page, a very select and useful work—the best collection of church music extant, for congregations any-where.

From the Baptist Advocate.

Mason's Sacred Harp.—The lovers of Sacred Song will find a rich treat in this new collection. No one man in our country has done so much for church music as Lowell Mason. He has given us the "Boston Handel and Haydn Collection," the "Choir or Union Collection," the "Boston Academy Collection," etc., all valuable works, and entitled to the extensive patronage which has been bestowed upon them; but it is safe to say, that the "Sacred Harp" has not an equal in the English language. This book is a volume of "gems in Melody and Harmony. Every denomination will promote devotional Pslmody by adapting this collection as the standard of church music.

From Mr. Billings, Professor of Sacred Music.

Mason's Socred Harp is the most complete, interesting and useful collection of Psalm and hymn tunes I have ever seen. It is emphatically sacred music. I will encourage its general introduction.

From the Journal.

We are familiar with all of Mason's publications, and have carefully examined the Sacred Harp. The volume is composed of very beautiful melodies, and harmonies of almost unequalled richness. It may justly by entitled "the beauties of music." The tunes are admirably adapted to the effective expression of poetry, a circumstance upon which the happiest effect of Christian Psalmody depends. The work is particularly recommended to those whose object it is to suit music to the words sung, or to make mnsic subordinate to sentiment, and thus eminently conductive to devotion.

From M. Hamilton, Director of music in the Methodist Church, Wheeling.

We are using *Mason's Sacred Harp* in our church. I should be much pleased to see it in general use—the music will please and improve the lovers of sacred song. The tunes are well suited to the different variety of metres, and it is a desireable collection for churches and schools.

Just Published.

Vol. II.—Mason's Sacred Harp, or Beauties of Church Music.— Vol. II. contains old, new, and original Psalm and Hymn Tunes, Anthems, Sacred Songs, Duetts, Solos, Quartetts, etc. etc. This volume does not contain a single tune found in the first volume—it is a complete and independent book of itself, and will be sold separately. It is stereotyped from entirely new type of great beauty and perfection, procured expressly for it. The object in publishing an addstional volume, is to furnish an extended variety as regards style, metre and adaptation to the various wants of the lovers of Sacred Melody. It will be found permanently useful, and it is hoped will receive a patronage in some degree commensurate with the varied talent, labor and expense that have been employed in its production.

The following notices of the work will show the estimation in which it is held by good musicians.

From a Report of the Committee of the "*Eclectic Academy of Music*" on Musical publications; unanimously adopted by the Government and Members, March 24th.

"*The Sacred Harp, Vol. II.,* has been carefully examined by your committee, who cannot but regard it as possessing in an eminent degrec that chaste, classic beauty of melody, and richness of harmony, which constitute the "soul of music," and which cannot fail to render it a standard work."

It is confidently believed that the efforts made by the Editor te furnish [IN THE SACRED HAIP,] an extended variety of *good Stock Music,*—such as will be permanently useful and interesting, will receive the approbation of Churches, Choirs, and Singers generally.

A COPY OF THE RECORDS,
C. R. FOLGER, *Sec'y. of the Academy.*

From the "Handel Musical Society," of W. R. College, Hudson.

THE SACRED HARP, VOLUME II, merits our *highest* approbation, and is a rich addition to our Library. Its introduction into the society has confirmed the belief that it will prove an important means of advancing Sacred Music. It would be but justice due the successful efforts of the authors to say, that the two volumes of the Sacred Harp, constitute th best collection ever published.

By order of the Society,
W. S. BARBER, *Sec'y.*

[From the Observer.]

Mason's Sacred Harp, or Beauties of Church Music, Vol. 2nd.-We hesitate not, most coufidently to recommend this as a book of extrordinary merit; one of the best, if not the very best collections of Church Music ever issued from the American press. It will be held in high esteem by the admirers of taste, scientific accuracy, and fine discrimination in the adaptation of music to sacred poetry. Mr. Mason has evinced a knowledge of intimate dependence of Melody upon Harmony, an important principle to often disregarded in Americau publications. It is a volume of Sacred Melodies, with rich, beautiful and classical harmonies, combining that striking purity and solidity of style, for which German musicians are, perhaps, more peculiar than any others. The beautiful typography of the work will speak for itself.

From Mr. Allen, Professor of Sacred Music in Oberlin College.

For a few years past, we have made selections for Church Music from the "*Sacred Harp,*" *Volume* I. I have ever esteened it a beautiful collection, comprising a great variety of chaste and approved tunes in all the usua emtres.

Volume II.—I approve most fully: your plan of publishing new selections and arrangements in successive volumes, by which purchasers are relieved from the necessity of repeatedly buying the same music. The second volume, is, in its rythmical character various,—its melodies are exceedingly sweet and tasteful—the harmony rich, flowing and impressive. It should, by all means, accompany the first volume,—especially in those *Choirs* which are somewhat advanced. I doubt not it will secure to the publishers an extensive patronage; and I shall do what I can to extend its circulation.

FARMS AND COUNTRY SEATS FOR SALE.

A delightful Country Seat, situated upon a McAdamized road, half a mile from town, in a excellent neighborhood, with 5 acres of land; a frame house containing 8 rooms, a hall, a piazza, a porch and 3 cellars; also a good frame barn with a carriage house and stable; a well, a cistern and a spring. The grounds are well planted with peach, apple, pear, quince and plum trees, and embellished with shrubs and evergreens.

A handsome Country Seat with 16 acres of land, located upon a Turnpike road 3 miles from town. The improvements comprise an excellent brick house containing 10 rooms, 2 halls, 2 porches and a large cellar; Also a cistern, a well of excellent water, a large garden and an orchard of choice peach, plum, apple and pear trees. The is part level and part rolling.

A superior Country Seat, distant 5 miles from town, with 20 acres of good land, 10 of which are in cultivation; and 10 in wood. The buildings consist of an excellent brick house, having 10 rooms, a hall, a porch and large cellar; a brick barn, a stone spring house, a carriage and smoke house. The grounds are well stocked with selected apple, peach, pear, plum and quince trees, and an excellent vineyard of Catawba, Isabella and Cape vines. This estate is a desirable purchase for a gentlemau of fortune, who can here enjoy a cool retreat in summer, a beautiful view of the Ohio river, and agreeable society.

A fertile Farm of 80 acres, situated 5 miles from town, with 65 acres in tillage, a frame house with 4 rooms and a cellar; Also a log house, a frame barn, a tenant's cabin, a small orchard and a garden. The land is good, well located for cultivation, watered with springs, and fenced with posts and rails.

A fertile farm of 100 acres, located 6 miles from town, and close to a McAdamized road. It has 90 acres in tillage, a good orchard of 8 acres of apple trees, a frame house with 5 rooms, a cellar and a porch, a large frame barn, a store room, a well, and several springs. The land is rich and level.

A pleasant Country Seat with 16 acres of land, located upon a good road 6 miles from town, in a salubrious and populous district. The house is in Cottage style, and contains 10 rooms, 3 porches, a large cellar and a gallery. The outbuildings comprise a frame barn, a cow house, and wood house. The grounds are planted with vines and young fruit trees, decorated with shrubs and evergreens, and well watered with springs, 2 wells with pumps, and a small stream.

A good Farm of 100 acres, situated 7 miles from town, in a healthy region, having 60 acres in cultivation, a brick house with 9 rooms, a cellar and a porch: also 2 frame barns, a milk house, a stable, a wood house, a well and many springs; likewise 2 orchards, a garden and a yard well paled. The land is chiefly in grass, good quality and well located for tillage.

A Farm of 60 acres, situated upon a Turhpike road, 8 miles from town, with 40 acres it tillage, a house with 4 rooms, a good frame barn with a stone cellar, a cistern, a well, several springs, 2 good orchards of plum, peach, apple and cherry treees; and a garden well planted with vines, raspberry, currant and goosberry bushes. The land is good, well watered with springs, and located on both sides of the road.

A firstrate Farm of 195 acres, with 115 in culture, situated upon a Turnpike road, 26 miles from Cincinnati, near a populous town. The improvements consist of a frame house, a superior barn 91 by 40 feet, with stables for 40 head of cattle, a hog pen for 100 swine, an arched cellar for 1000 bushels of roots, a corn crib for 2000 bnshels of corn, a wagon house 40 by 21 feet, 2 wells, 2 orchards, a garden with goosberry, raspberry and strawberry beds, and a paddock well stocked with quince, plum, peach and pear trees. The soil consists of rich bottom, and excellent upland, well fenced and watered with numerous springs.

A Farm of 50 acres, situated upon a road, 24 miles from town, having 35 acres in cultivation, a frame house with 6 rooms, a hall and a cellar; an excellent well with a pump, 3 log buildings, many springs and an orchard of 200 apple, plum, peach and cherry trees, good kinds. The land is of good quality, and is in the vicinity of a church and a school.

A desirable Farm of 116 acres with 70 acres in tillage, situated 28 miles from town, upon a Turnpike road, in a healthy and respectable neighborhood, where therare several churches and schools. The improvements come prise an excellent brick house with 10 rooms, a cellar and a porch; a good frame barn, a well and crib, wagon and a smoke houses; also a garden well paled and stocked with various shrubs, grape vines, apricot, quince and peach trees: likewise an orchard of grafted apple and pear trees. The land is fertile, well located for culture, fenced and supplied with springs and a run.

A good Farm of 50 acres, situated 32 miles from town, upon a road, and near the Miami Canal, with 32 acres in culture, a house with 4 rooms and a porch, a good frame barn, with sheds and cribs, also a well, a peach orchard and a garden planted with goosberry, raspberry, currant and quince trees. The land is chiefly rich bottom, well watered and fenced.

A good Farm of 166 acres, situated near a Turnpike road, 38 miles from town, having 120 acres in tillage, an excellent brick house containing 6 rooms, a hall, a cellar and a porch; also a frame barn, a corncrib, a smokehouse, a large orchard of apple, peach and cherry trees, a garden, 2 wells, several springs and a creek. The soil is good quality, and consists of hill and bottom.

A very cheap Farm of 300 acres, situated 40 miles from Cincinnati, and 5 from a town. There are 50 acres in cultivation, a two story hewed log house, a barn, a stable, a smokehouse, and a good orchard of 200 apple, pear, cherry, peach and quince trees. The land is rich and level.

A Farm of 185 acres. with 65 in tillage, located upon a Turnpike road, a few miles from the Miami Canal, and upon a river possessing mill power of 4 1-2 fect fall. It has a house with 4 rooms, a hewed log barn weatherboarded; a stable, a corn crib, a milk house, a good well, an orchard of 75 select apple with a few peach trees, and a large sugar camp. The soil is rich bottom, watered wrth springs, and well adapted for corn or pasture.

An excellent Farm of 300 acres, situated in the Niami Valley, 67 miles from town, having 200 acres of pasture and arable land, a capital frame honse built in Cottage style, containing 6 rooms, a hall and a cellar; two commodious barns, 2 large corn cribs, a tenants: house, a cemented cistern, a cider mill with a press, 2 extensive orchards of apple trees, and a superior garden ornamented with shrubbery imported from Paris, and well stocked with choice pear, plum, goosberry, raspberry, currant and peach trees. The soil is very rich, well irrigated with springs and the Miami river. It consists of hill and vale advantageously located for culture.

A desirable Farm of 140 acres of rich land, situated upon a Turnpike road and a Canal, and near a flourishing town in the Miami Valley. The improvements comprise a large 2 story frame house having 6 rooms, hall and a cellar; also a brick wash house with a pump at the door; likewise a commodious frame barn with stables and other buildings, an excellent orchard of choice grafted fruit trees, and 90 acres of cultivated land. The soil consists of fertile bottom and upland, well suited for tillage. It is a superior farm.

A fertile Farm of 138 acres, situated on the Ohio in Kentucky, 70 miles from town, having 100 acres in culture, a good brick house with 4 large rooms and a cellar. a corn crib, a stable, and several log houses: also an orchard of apple and peach trees, and a garden with fruit trees; also strawberry and asparagus beds. The land is chiefly rich bottom, well located for culture.

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